



The Era

Improvement

March 1968

Our Lord and Savior,
by President David O. McKay

Mormon Immigrants: Dregs or Doers?

Home Teaching: Great Potential for Service
Rewards of Excellence

"Joseph is a fruitful bough . . ."



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Cover Note:

"Joseph is a fruitful bough, even a fruitful bough by a well; whose branches run over the wall."

With these words the Patriarch Jacob, whose faithfulness had brought him and his posterity the name of Israel, began the blessing of his favored son, Joseph. (Read the story of the blessings in the 49th chapter of Genesis.)

Artist Harry Anderson gives his conception of this great event in the portion of a painting that is reproduced on our cover. The entire painting is reproduced on pages 8 and 9.

Harry Anderson has been commissioned by the Church to do eight such paintings, each to depict an important event in the life of one of the prophets. The paintings will hang in a special section on the main floor of the Visitors Center on Temple Square in Salt Lake City.

Era readers saw one of these paintings in the December 1967 magazine, "The Birth of the Savior," the revelation given to Isaiah. The Era hopes to share the other paintings with our readers as they become available.

Mr. Anderson also did the painting "Ye have not chosen me, but I have chosen you and ordained you," which was used at the Mormon Pavilion of the New York World's Fair. (See color reproduction between pages 492 and 493, June 1964 Improvement Era.)

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The Editor's Page

Our Lord and Savior

By President
David O. McKay

● As Jesus Christ, our Elder Brother, was born at Bethlehem, "suddenly there was . . . a multitude of heavenly host praising God, and saying:

"Glory to God in the highest, and on earth peace, good will toward men." (Luke 2:13-14.)

As Easter approaches, let us consider three principles enunciated at his birth that have marked his mission here upon the earth: first, reverence for God; second, peace; and third, goodwill toward all men—or expressing it another way, godliness, happiness, brotherly kindness.

The first principle, godliness, Jesus exemplified every hour of his earthly existence. On the banks of the Jordan, as he was seeking baptism at the beginning

of his ministry, we hear him say to John, the forerunner: "Suffer it to be so now; for thus it becometh us to fulfil all righteousness." (Matt. 3:15.)

On the mountain where he was tempted with earthly power and the riches of the world thrown at his feet, we hear him say in sublime majesty, "Get thee behind me, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." (Luke 4:8.)

Before choosing the Twelve he spent the night in prayer, supplicating his Father in heaven for guidance.

When he taught the disciples to pray, he included in the first petition godliness, saying, "Hallowed be thy name." (Matt. 6:9.)

After the miracle of feeding the five thousand, he retired in solitude to pray. In Capernaum the next day we see him grieved because he said the multitude had not seen the glory of God, but had eaten of the loaves and were filled, to satisfy the physical hunger.

At the Last Supper, addressing the Twelve, he said: "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." (John 17:3.)

In the Garden of Gethsemane Jesus prayed: "Father, . . . not my will, but thine, be done." (Luke 22:42.)

And after the resurrection he cautioned, "Touch me not; for I am not yet ascended to my Father: . . . and your Father; and to my God, and your God." (John 20:17.)

The second principle, peace, has been defined as the happy, natural state of man, the "first of human blessings." Without it there can be no happiness. The Prophet Joseph Smith said: "Happiness is the object and design of our existence; and will be the end thereof, if we pursue the path that leads to it; and this path is virtue, uprightness, faithfulness, holiness, and keeping all the commandments of God." (*Documentary History of the Church*, Vol. 5, p. 134.)

Jesus said in his Sermon on the Mount: "Blessed are the peacemakers: for they shall be called the children of God." (Matt. 5:9.)

As fundamental to peace, he recognized the rights

of every man. When asked, "What thinkest thou? Is it lawful to give tribute unto Caesar, or not?"—he replied, "Shew me the tribute money. And they brought unto him a penny.

"And he saith unto them, Whose is this image and superscription?

"They say unto him, Caesar's. Then saith he unto them, Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's." (Matt. 22:17-21.)

Toward the closing scenes of his mortal life, he said to his disciples: "These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world." (John 16:33.)

On the same occasion he said: "Peace I leave with you, . . . not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." (John 14:27.)

All through his life peace was on his lips and in his heart, and when he came forth from the tomb and appeared unto his disciples, his first greeting was "Peace be unto you." (John 20:19.)

Peace as taught by the Savior is exemption from individual troubles, from family quarrels, from national difficulties. Such peace refers to the person just as much as it does to the community. That man is not at peace who is untrue to the whisperings of Christ, the promptings of his conscience. He cannot be at peace when he is untrue to his better self, when he transgresses the law of righteousness, either in dealing with himself, in indulging in passion or appetites, in yielding to the temptations of the flesh, in being untrue to trust, or in transgressing the law of righteousness in dealing with his fellowmen.

The third principle, goodwill, may also be expressed as brotherliness.

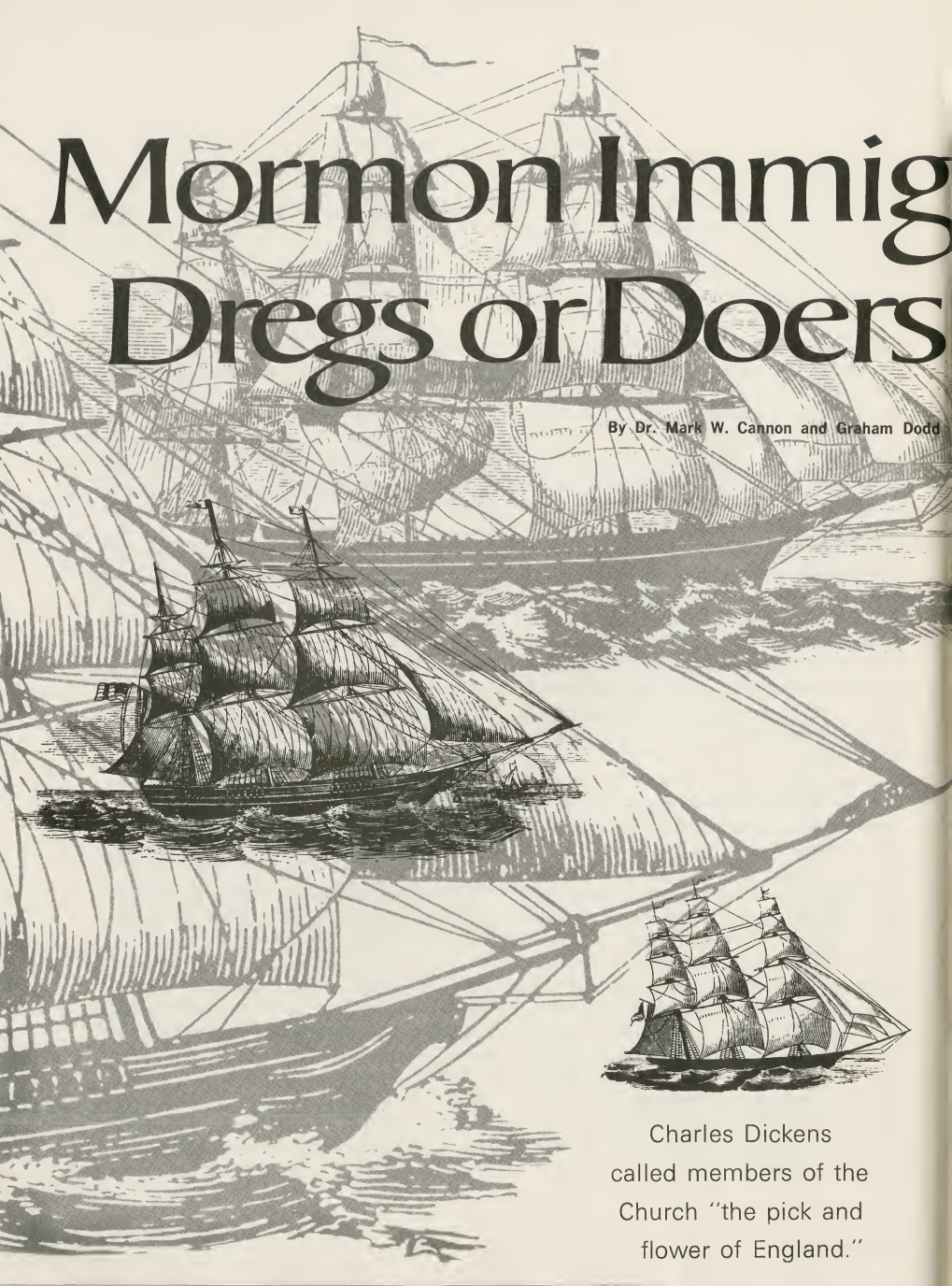
Though Jesus gave his message particularly to the chosen house of Israel, he knew no nationality; neither was he a respecter of persons. When the Syro-Phoenician woman came to him in faith, pleading for a blessing for her daughter, he answered, "O woman, great is thy faith: be it unto thee even as thou wilt." (Matt. 15:28.) He healed the helpless at the pool of Bethesda. The woman taken in sin was told to go her way and sin no more.

He manifested brotherliness not only toward the poor and helpless but also toward the rich. To the well-to-do but despised publican Zacchaeus, he said: "Zacchaeus, make haste, and come down; for today I must abide at thy house." The Master was made welcome, and Zacchaeus, inspired as he had never been with a desire for brotherliness, said: "Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation, I restore him fourfold." Seeing that the spirit of the gospel had entered his heart, Jesus answered: "This day is salvation come to this house, forso much as he also is a son of Abraham." (Luke 19:5, 8-9.)

This is the Lord and Savior who is the center of our lives.

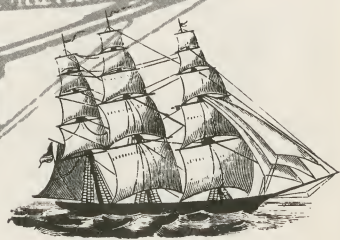
Jesus defeated the lawyer in argument, healed the sick where medicine failed, inspired the greatest music ever written, inspired hundreds of thousands of books, inspired missionaries to go to all the world; yet, in none of the realms in which men and women ordinarily win their laurels do you find historians referring to Christ as having succeeded. But in the realm of character he was supreme!

Jesus the Christ is our Savior, our Mediator with the Father. As the Apostle Peter preached, "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." (Acts 4:12.) O



Mormon Immigrants Dregs or Doers

By Dr. Mark W. Cannon and Graham Dodd



Charles Dickens
called members of the
Church "the pick and
flower of England."

rants:

Dr. Mark W. Cannon, director in charge of foreign programs, Institute of Public Administration in New York, New York, resides with his family in Short Hills, New Jersey. He received degrees from the University of Utah and Harvard University.

Graham Dodd, a Salt Lake City attorney, attended school in his native England (where he joined the Church at age 11), in Canada, at Brigham Young University, and at the Boalt School of Law, University of California.

Among the false accusations made against The Church of Jesus Christ of Latter-day Saints, one of the most erroneous was the charge that its members were "low base-born foreigners, hereditary bondsmen . . . of serf blood."¹ Despite its malicious nature, this charge was common in nineteenth century writing and is still evidenced in contemporary European and American compositions.

Even learned and enlightened men have been influenced by this early prejudice. Morison and Commager conveyed such a low impression of the Mormons until the most recent editions of their widely used text on American history. They asserted: ". . . but the Mormons have in general remained near to the cultural level from which they were recruited. . . . the Mormon government was too autocratic for wholesome civic life. Freedom of thought and liberty of action are still narrowly restricted by the church, and Utah has been as barren in the arts as prolific in progeny."² If scholarly men can be induced to print such statements, the influence and veracity of these early charges against Mormonism are worth examination.

Both Hubert Howe Bancroft and Bernard DeVoto offered their observations on the "Mormon" problem. Bancroft, upon seeing the Mormons for himself, said about the anti-Mormon writings, "In regard to the quality of evidence I here encounter, I will say never before has it been my lot to meet with such a mass of mendacity."³ DeVoto further concluded that "lecturers, writers and people who called themselves religious reformers made a fat living by lying about the Mormons, . . . libeling them with every conceivable kind of accusation."⁴

John Wesley Hill, an American preacher and sup-

posed exponent of Christian brotherhood and charity, seemed to exemplify Mr. DeVoto's observation when he said the Mormons were "gathered from the slums of Europe, . . . brought from the fetid fields of the old world; . . . ignorant peasants entrapped through misrepresentation and fraud."⁵

While one would be willing to overlook the emotionally controlled pretensions of a fervent evangelist, one is surprised at the strange calculations of United States Senator Frank Hiscock, who estimated that all but six or seven thousand of the 120,000 Mormon men, women, and children in Utah were foreigners. He asserted that daily contributions from the ignorant of every European nation continued to pour into "this great cesspool."⁶

Tales about "Mormon" recruitment and exploitation of aliens were not confined to the United States. Abram Cannon, serving a mission in Germany, expressed the general public belief when he wrote to his father, George Q. Cannon: "It is even published a few days since, that we paid the fare for emigrants to Utah, who upon their arrival there were compelled to labor five years as slaves to pay the debt."⁷

This public opinion spread into diplomatic channels, and President James Buchanan frankly told the English secretary for foreign affairs to "keep your Mormons at home."⁸ Secretary of State William Evarts followed this later with an equally voluble communique to all American diplomatic missions in Europe to seek the help of friendly governments in preventing the United States from becoming the "resort of refuge for the crowds of misguided men and women whose offenses against morality and decency would become intolerable."⁹

Of course there was no legal way of preventing the miracle of conversion and peaceful exodus to

“Wonderful people, these Mormons! The world cannot comprehend them. The world never could comprehend saints.”

Zion. As the *London Examiner* (August 16, 1879) aptly pointed out, “The Great Republic has afforded a refuge to the visionaries of Europe. Imperialist Princes and democratic Nihilists equally go through unnoticed.” How could they possibly keep the Mormons out?

In addition to being called base, servile, ignorant, and of serf blood, the Saints were accused of being aliens and of belonging to a church controlled by foreigners. Territorial Representative George Q. Cannon nearly lost his seat in Congress over this issue, which subsided only after he produced court records proving his citizenship. Clearly the Gentile view of the proportion of Mormons who were immigrants was greatly exaggerated. Regarding the charge that the Church was controlled by foreigners, Representative Cannon pointed out that there were sixteen top church leaders: “Of these, twelve were either born in New England or are the children of New England parents; two are of Virginia parentage; and two only were born outside of the United States, and one of these has been in this country about fifty years and the other forty years.”¹⁰

It is true that thousands of converts streamed into Utah during the last five decades of the 1800’s, but the majority of them became citizens as soon as it was legally possible. Cannon’s successor in Washington, John T. Caine, pointed out that the 1886 census had shown a more rapid decrease in foreign-born population in Utah during the previous decade than in 29 states and the District of Columbia.¹¹ It is clear that the report of the proportion of aliens in the Church was highly exaggerated.

What about the charge that the Mormon converts were the “sediment of society”? Charles Dickens was one of those laboring under this opinion. Unlike most men, he made a special trip to the Liverpool docks to ascertain the facts about Mormon emigrants for himself. Upon his arrival there he was so surprised at the cleanliness, vitality, and good appearance of the Saints that he was moved to remark, “These are the pick and flower of England.”¹²

Dickens was not the only Englishman to note the

high quality of Mormon emigrants. Lord Houghton, who had studied the Mormons, concluded that the converts could be “assumed to be at least of the upper rank of agriculturists or artisans, and who from the very fact of the venture which they undertake, must be persons of some energy of will and superiority of character.”¹³

At a time when the government was heavily subsidizing emigration, according to Philip A. M. Taylor, “it is essential to note that about one half of all British Mormon Emigrants went to America without aid, and this included all emigrants before 1852.” The emigrant ships were clean and sweet smelling, education classes were given on board, comfort and order prevailed on all levels. Indeed, the *New York Tribune* (May 23, 1855) was led to observe that “it would be well if the packet ships that ply between this port and Liverpool were to imitate the system of management that prevailed on this ship.”

England was not the only country to send converts of substance and breeding. William Mulder asserts that the Scandinavian converts were also far from the “serf blood” category, as the many accounts of sales and inheritance settlements reveal. Further evidence is the 21,609 pounds tithing and temple offering paid in the mission during 1856 and the 2,352 pounds paid during 1857, a period that saw 2,610 members baptized and 990 emigrate.¹⁴

These high quality European converts, under the direction of the Church, soon became loyal and established United States citizens. Indeed, so remarkable were the Mormon achievements in Utah that the *Washington Post* (January 10, 1881) was forced to declare: “They are industrious, frugal, thrifty, honest. They have transformed a desert into a garden. Hundreds of our statesmen, our leading scholars and social scientists, who have visited Utah, have been profoundly impressed with the quiet energy, the indomitable will, the simplicity of life and the general deportment of the Mormon people.”

Howard Stansbury, a government surveyor sent to work in Utah, found that “it is common belief, propagated by sensational writers, and designing and

interested persons, that the Mormons are a gang of incorrigible rogues and criminals; when, in fact, according to the testimony of every unprejudiced man who is acquainted with them, that for honesty, industry, sobriety, neighborly kindness and peace and good order, the Mormons are at least equal, if not superior to any other community on this continent."¹⁵

Despite the facts about the Mormons, loose and malicious writings prevailed. The nation was convinced that the pitiful collection of misinformed aliens, raised in ignorance and filth, would inevitably produce degeneracy and stationary despotism. The Mormons, on the other hand, had faith that their system would reveal the highest possibilities of the race. Their constant battle to tame the desert and their strong religious convictions would produce solid family units with consecrated parents.¹⁶ They were the chosen house of Israel and would produce a race worthy of America.

The Latter-day Saint quest for truth soon separated them from their neighbors. The United States census reports of the 1850's indicated that only 5 percent of Utah's population over ten years of age was unable to read, compared with an average of 6.6 percent in nine western states surrounding Utah.¹⁷

The Mormons enjoyed their own standards of morality, and as Dr. Miller, editor of the *Omaha Herald*, declared, "to the lasting honor of the Mormon people and system be it said that for 25 years such machines of moral infamy as whiskey shops, harlots, faro banks, and all the attendant forms of vice and iniquity were totally unknown in Utah."¹⁸

It was conceded by impartial observers that no locality with the same population as Utah was freer from the vices that afflict communities than was this territory. Utah was considered the wisest and best governed of any large section of people in the United States.¹⁹

The people were happy even if they were misunderstood. Or, as the *New York Herald* put it: "Wonderful people these Mormons! A happier people perhaps do not exist on the face of the earth than the Mormons."²⁰ With clean living, good government, and happy toil, obvious benefits soon accrued to the community. "A design was at one time entertained to set apart a fund for the purpose of erecting a poor-house; but after strict inquiry it was found that there were in the whole population but two persons who could be considered as objects of public charity, and the plan was consequently abandoned."²¹

From the foregoing statements we can conclude that the picture created by early writers about the Mormons as a degenerate lot was wholly untrue. As clinching proof of the genetic potential of the Mormon

immigrants, an examination of the children of these early pioneers will squelch any attempted justification of derogatory remarks in modern writing. A modern statistical study by Dr. E. L. Thorndike of Columbia University revealed that in producing men of achievement in proportion to population, Utah ranked first among all the states by a margin of more than 20 percent over the second highest state, Massachusetts. In the production of leaders in science, Utah also ranked first by a margin of more than 40 percent over the second state, Colorado.²²

It is interesting to note that most of these leaders with whom Dr. Thorndike's study dealt are sons and daughters of the pioneers, the very same who were called the "serfs and sediment of society." These are not the children of misguided and misinformed foreigners. These are the children of honest and virtuous people, drawn from a variety of social classes, who were willing to follow the divine leadership of God's prophets. ○

FOOTNOTES

¹John M. Coyner (ed.), *Handbook on Mormonism* (Salt Lake City: Handbook Publishing Co., 1882), p. 48.

²Morison and Commager, *The Growth of the American Republic* (New York: Oxford University Press, 1937), Vol. 1, p. 473.

³Hubert Howe Bancroft, *History of Utah 1540-1887* (San Francisco: The History Company, 1890), p. vii.

⁴Bernard DeVoto, "The Easy Chair," *Harper's* (May 1955), p. 8.

⁵John Wesley Hill, *Mormonism vs. Americanism* (Salt Lake City, 1889), p. 22.

⁶*Congressional Record*, 47th Congress, First Session, January 10, 1882, p. 337.

⁷Letter from Abram Cannon, found in George Q. Cannon, "Journal," March 20, 1882.

⁸John Bassett Moore (ed.), *The Works of James Buchanan* (Philadelphia: J. B. Lippincott & Co., 1908-11), Vol. 10, p. 318.

⁹Diplomatic Correspondence, Circular No. 10, August 9, 1879 (Washington: Government Printing Office, 1879), p. 12.

¹⁰George Q. Cannon, "Utah and Its People," *North American Review* (May 1881), p. 455.

¹¹*Congressional Record*, January 12, 1887, cited in M. Hamlin Cannon, "The 'Gathering' of British Mormons to Western America," p. 184.

¹²Charles Dickens, *The Uncommercial Traveller* (Boston: Dana Estes & Co.), p. 303.

¹³Lord Houghton, writing in *Edinburgh Review*, as cited in Burton's *City of the Saints*, No. 133 (January 1862), p. 185-210.

¹⁴William Mulder, "Mormons from Scandinavia, 1850-1905: The Story of a Religious Migration" (unpublished Ph.D. dissertation, Harvard University, 1955), p. 131.

¹⁵Kate B. Carter, *Heart Throbs of the West* (Salt Lake City, 1940), p. 39.

¹⁶George Q. Cannon, *Journal History*, March 20, 1882.

¹⁷Custive O. Larson, *Outline History of Utah and the Mormons* (Salt Lake City: Deseret Book Co., 1958), p. 112.

¹⁸Dr. Miller was quoted in *Reports of Committees of the House of Representatives*, Report No. 4156, 50th Congress, Second Session, "Admission of the State of Utah," p. 5.

¹⁹*Ibid.*

²⁰Quoted in *Millennial Star*, Vol. 14 (August 7, 1852), p. 382.

²¹Stansbury, "Expedition to the Great Salt Lake," *Millennial Star*, Vol. 14 (Nov. 6, 1852), p. 573.

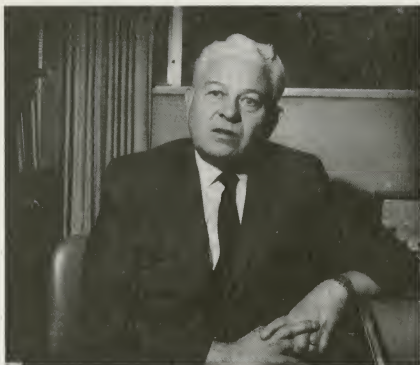
²²E. L. Thorndike, "The Origin of Superior Men," *The Scientific Monthly* (May 1943), pp. 424-33.



Jacob blessing Joseph:



"Joseph is a fruitful bough, even a fruitful bough by a well; whose branches run over the wall." (Genesis 49:22.)



Wetzel O. ("Judge") Whitaker, director of the Brigham Young University Motion Picture Studio, has screen credits on more than 50 subjects and features produced by Walt Disney Productions, for whom he worked as animator some years ago. He is regarded as a pioneer of modern motion picture production in the Church. His thoughts on Church motion picture production are most timely.

Q. When producing a film, with what kinds of problems do you deal?

A. No two films are alike as far as problems are concerned, but they all have a few in common. Getting approvals for stories can be a problem. Designing and building sets on a slim budget is another. Casting is a major problem. We do not have access to the Hollywood casting office, and as a result we have to really search for actors and listen to many people read.

One interesting example of problems that arise in shooting can be the weather factor. For an important fall scene for *In This Holy Place*, we needed to photograph the mountain scenery at the exact moment of ripeness—when the leaves were at their peak of beauty. Everything else in the film was finished except this one scene. We had already sent our young male and female leads home to Los Angeles, but this scene was so important to the picture that they were standing by to return. We kept in touch with the forest rangers; then the call came: The leaves would be at full color on Saturday. We wired California and learned that the young man could come, but he had to return Saturday night for his Army Reserve camp the next day. Everything depended upon the weather.

Saturday morning dawned bright and clear, and

The Era Asks

About Church Motion Picture Production

we headed for the mountains. However, as we neared our location, clouds closed in. By the time we had arrived, there was no sun, and we felt sick at heart.

We discussed the situation with the crew, and one of our men said, "The Lord knows our problem. He knows we have to get this film done today. I suggest that we call on him and ask him to arrange the elements so we can shoot this scene." So I asked one of the men to pray. Fifteen minutes later the clouds broke open in the direction we were shooting. The only cloud remaining was one over the mountain peak, exactly where we would have placed it if we had been an artist. It stayed there for over an hour until our scene was shot. After we called "Cut!" and started wrapping up to go home, the clouds again gathered overhead, and the weather was miserable. This is only a sample of the kinds of problems—and miracles, if you will—that are associated with this work.

Q. Were there problems associated with *Man's Search for Happiness*, the film you produced for the New York World's Fair?

A. Yes, we had endless troubles with that film, including malfunction of equipment that normally worked well. We called on several people from the Walt Disney Studio to help us with certain types of film effects that we weren't equipped to do. One of these men, not a Latter-day Saint, said that he had never experienced so many problems on a project that he would normally consider routine. I often say that we can usually tell how important a film production is by the type and number of problems we have in producing it.

Q. How long has the Church been interested in motion pictures as a medium for promulgating the gospel?

A. This is a rather difficult question to answer simply. Our research has indicated that as early as 1912 the Church contracted for a film, and in 1913 films were being shown under the direction of the Sunday School general board. From 1916 until 1929 the Clawson brothers, Shirley and Chester, captured on film a number of the historic Church events and personalities of the period. They did a remarkable job for the time. Then, throughout the 1930's, little work was done by the Church in motion pictures, although filmstrip production on Church topics became popular. During World War II and up until the early 1950's a definite interest in motion pictures as a medium for presenting the gospel began to be shown by the Church. More than 75 films of General Authorities giving general conference addresses were made. The involvement and production of Church films during that nearly 40-year period was exploratory and somewhat haphazard, and was a long preparation for that which we have now.

Q. How did you become involved in Church motion picture production?

A. Over 20 years ago I had the pleasure of taking Elders Harold B. Lee, Mark E. Petersen, and Matthew Cowley through the Walt Disney Studio in California, where I was employed, and showing them a few of the films that had been done for the war effort. They seemed quite interested and indicated that perhaps there would be an opportunity to try some of the same methods in teaching some of the principles of the gospel. Several of us at the studio who were Latter-day Saints volunteered to donate our time if the Church would pay out-of-pocket expenses in producing a film. After discussion, the brethren decided they wanted two films, so we began work on *Church Welfare in Action* and *The Lord's Way*.

We soon learned that it was a tough assignment to make these films by working after hours, particularly in view of the fact that each of us was carrying heavy Church responsibilities. As time went on, our progress was so slow that I became very discouraged. Perhaps I felt the responsibility more keenly than the others because I had proposed the project. I felt in need of a blessing to fortify me and give me the strength to carry on. I immediately thought of my stake patriarch, Brother Albin Hoglund, and drove to his home without an appointment. Partway there, I stopped and decided that this was an imposition on this very busy man, but the Spirit urged me to go on. I found Brother Hoglund alone; his family had gone out for the evening. After chatting a few minutes, I explained why I was there. He called me into his study and proceeded to give me a blessing that was so impressive I'll remember it all the days of my life.

He spent very little time dwelling on my immediate problems other than to say that I shouldn't worry about them—they would work out. But then he outlined to me events that would transpire in the future if I lived worthy of them, indicating that I would be called to perform a work in my field that would be revolutionary in teaching the gospel. When I returned home, I called my family together and told them that because of the spirit of that blessing, this thing would come about, and I asked for their help.

Approximately six years later I asked Walt Disney for a year's leave of absence to take care of a project in Utah with which my brothers and I were involved. It was during this year that I was offered the assignment by President Ernest L. Wilkinson to develop a film unit at Brigham Young University. With some sadness I sent Mr. Disney my letter of resignation and



Oliver Cowdery and family in film on *Three Witnesses*.



Pause for instructions on Mexican village set in Arizona.

began my career at BYU. That marked the beginning of our current motion picture era.

The first few years, as you can imagine, were frustrating because of inadequate facilities and a shortage of trained personnel. There were few on campus who knew much about film making, and I wasn't completely aware of all our needs either. Eventually we began to make slow progress and to acquire some good staff members. Frank Wise, an experienced film editor, joined us. My brother Scott, an excellent script writer, came shortly thereafter. A few years later Robert Stum and Wally Barrus, two creative photographers, and Douglas Johnson, a young artist, joined us—and we were on our way.

Q. What films are you working on now?

A. We have recently completed two films, one for the Sunday School, entitled *No Greater Call*, and one for the Priesthood Correlation Committee, entitled



Shooting in California a scene from *No Greater Call*.



A prayer scene from new Church film *The Three Witnesses*.

When Thou Art Converted, which is currently being shown in stake conferences. Another production, as yet untitled, is in process for this same committee and will also be shown at stake conferences. Three films for our educational series will soon be available for marriage counseling classes, and we will release shortly for the College of Religion a film entitled *The Three Witnesses*. We are also working on *This Holy Place*, a wide-screen, stereophonic sound film to be shown at the Visitors Center on Temple Square. It will be a beautiful picture, our first experience with 70mm.

Q. About how many films do you produce a year?

A. It has varied from five to eight. Last year we filmed eight. Altogether, we have completed about 80 films, with another six to eight currently in various stages of production.

Q. How do you receive assignments to produce films?

A. An agency of the Church will make a request, and after discussion with its leaders, we begin work on a script. The agency sponsoring a particular film has ultimate approval or disapproval. For example, we made *Windows of Heaven* on the subject of tithing and *And Should We Die*, a film on fasting and prayer, for the Presiding Bishopric's Office. We also cooperate with BYU colleges and departments in producing educational films, most of which have proven quite successful, not only here but also at other universities throughout the country.

Q. Do you have any non-Church clients?

A. Occasionally an organization approaches us, without our solicitation, and we may accept a film assignment from them, which helps to defray the expenses of the studio.

Q. In the production of films, do you have any connection with Hollywood?

A. On rare occasions—such as for special make-up jobs or process work—we have hired Hollywood specialists. For the most part, however, we are a self-contained unit. Some of our friends from Hollywood who visit us are amazed at our facilities. We are capable of doing everything from the original story to the completed film. About the only thing we are unable to do here is process our films. It would hardly pay us to set up an expensive and complicated laboratory for our limited production.

Q. Where do you film besides here in the studio?

A. We do considerable shooting on location. For *Windows of Heaven* we went to St. George to photograph scenes in the stake tabernacle and in the beautiful red rock country adjacent to the city. We learned that to shoot *And Should We Die* on location in Mexico would have been beyond our budget, so we shot

some of the Mexican village sequences at a movie set in Old Tucson, Arizona, and used the countryside around Tucson and Santaquin, Utah, for the location shots. However, for interior shots we have learned that we have fewer problems and can produce better quality pictures by building sets and shooting in our own studio than going into people's homes to film.

Q. Why?

A. There is little maneuverability for the camera in a home. All shots would be confined to close-ups because of our inability to get back far enough to show much else. Also, the sound would be low quality and "boomy," as if in a barrel or the bottom of a well, and you would hear exterior noises, such as cars honking and children yelling, all of which would come through the walls of a house. We shoot in our studios because the conditions can be entirely controlled.

Q. How do you acquire actors for your films?

A. We "beat the bushes" and call in dozens of people for tryouts. Occasionally we find good, experienced people who can work with a minimum of direction, but we have to be careful not to overuse them. On certain occasions, when a picture is important enough and we have a large enough budget, we have hired actors from Hollywood, but we try to use Latter-day Saints as much as possible. We normally do not pay our Mormon actors—they are paid in blessings! However, if they must take time from their jobs, we reimburse them for that time.

Q. How do you obtain scripts?

A. We have two staff writers—Scott Whitaker and Carol Lynn Pearson—and a number of free-lance writers. The writers assigned to a script work closely with the sponsor and become thoroughly steeped in the subject matter. After agreement is reached, the writer begins his work.

Q. How does one in the Church who is interested in becoming involved in making Church films go about it?

A. We are always searching for real talent. We recognize the great need for bringing in new blood, and it is a major concern of ours to get young, talented people who are dedicated and train them. Sometimes people come here with stardust in their eyes, but after they find out how much work is involved, they soon decide that it is not for them. But we are eager to discuss with anyone interested our needs in such areas as acting, camera work, directing, film editing, costuming, set creation, and research.

Q. What are your greatest needs?

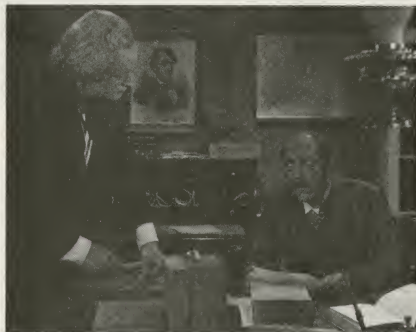
A. Creative writing is probably the greatest need in all of the dramatic arts. We are constantly looking for

good writers. Also, right now we are in need of an additional film editor. Most people don't realize that it takes years to train a proficient film editor or cameraman.

Q. What is the future of movies in the Church?

A. We feel that film making in the Church has a great future. Some day we hope to be able to produce a film for theatrical release that would not necessarily carry the "Mormon" label but would carry the Church's message and philosophy. We have received encouragement from several Hollywood producers who have said they can get us a release if we want to make a feature film.

I think one of the greatest ambitions of my life has been to do the Joseph Smith story. The story is so fantastically big that we *must* have the right script for that one. To be presented right, it should not be a low-budget production, in my opinion, but should



David Whitmer and lawyer discuss affidavits in new film.



Studio is located on a large tract of river bottom land.

be something that can stand up to the standards of *Ben Hur* and other classics. Also, in the field of Church history there are tremendous stories. This is a phase of film making that we have scarcely touched yet. The Book of Mormon contains much basic material from which many exciting stories could be written.

Q. Are you preserving today's Church activities on film for future generations?

A. We should be covering important current events in the Church more than we do. Periodically we should be filming the General Authorities in their homes and with their families as well as at work in their offices. I believe that it is almost as important to preserve current history on film as it is to preserve the written word. Think how wonderful it would be if we had motion pictures of the early leaders of the Church, such as the Prophet Joseph, Brigham Young, Wilford Woodruff, and others. Of course, I am very biased, but I believe the motion picture is one of the most potent instruments ever devised to put across an idea, and I am grateful to our wonderful leaders in the Church who, in our day, have caught the vision of this powerful medium. ○



On location in Tucson, Arizona for *And Should We Die*.



Camera men often haul their equipment up mountain sides.

Ogden and Temple

● A new concept in temple design has been approved by the First Presidency, with the acceptance of the architect's drawings and plot plans for the new Ogden and Provo, Utah, temples. The stake presidents of the two temple districts have also unanimously approved the plans.

The Ogden Temple will be located on "Tabernacle Square" in Ogden, Utah's second largest city. The Provo Temple will be constructed on a hill on the northeast bench of Provo, overlooking Brigham Young University and beautiful Utah Lake.

The two temples, with similar floor plans and exteriors, have been designed for faster temple sessions in the sense that they will provide for a minimum of delay between sessions and optimum use of patrons' time while in the temple.

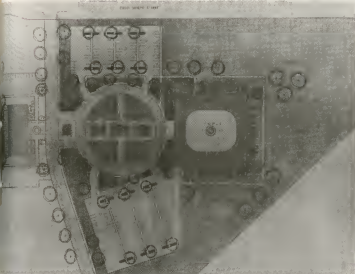
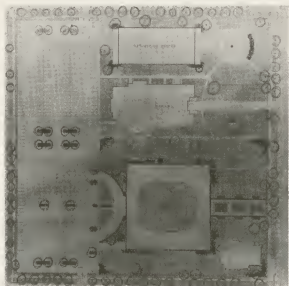
Floor plans call for a basement and for three floors above ground. In addition to stairways, escalators and elevators will provide for easy movement from floor to floor.

The temples were designed by Church architect Emil B. Fetzter, under the direction of Mark B. Garff, chairman, and Fred A. Baker, vice-chairman, of the Church Building Committee. In planning for a more functional temple design, Brother Fetzter received counsel from General Authorities, temple presidents and officials, Genealogical Society officials, members of the Church Building Committee, and other architects of the Church.

The exterior of each temple will be of white cast stone, gold anodized aluminum grills, and bronze glass panels. The upper two stories will be in a modified oval shape atop the ground floor. Arising from each temple to about 185 feet will be a spire of finished gold anodized aluminum.

Construction on the temples is scheduled to begin the spring or early summer of 1969, with completion in 1970. Each will cost about \$2.5 million. In addition to the temples, new visitors' centers will be constructed on the temple blocks. ○

Provo Plans



Ogden Temple plot plan, top; Provo Temple plot plan.



Members of the First Presidency inspect the Ogden Temple drawing.



Artist's rendering of the Ogden Temple plans. The Provo Temple will be similar in design.

A New Look at the Pearl of Great Price

By Dr. Hugh Nibley

Part I. Challenge and Response (Continued)

● **Some Spurious Propositions:** (1) While the experts judged the Facsimiles in light of certain basic misinformation, the general public was also beguiled by a number of specious propositions. The first of these was that the test of the engravings in the Pearl of Great Price effectively destroyed all claims of the Book of Mormon to authenticity.

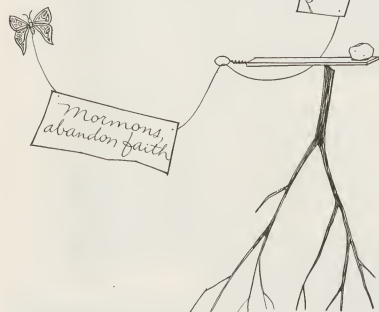
It may seem rather odd that Spalding's purpose in his great campaign against the Facsimiles was to discredit not them but the Book of Mormon. Yet such is the case, as the first sentence of his book proclaims. In going about his work in such a devious way, our author pays high tribute indeed to the Book of Mormon, a purportedly historical work of over 500 pages in length in which, it would seem, he can discover no direct or obvious proof of fraud to save him all this trouble.

Devious is the word: The Mormons must abandon their faith, so ran the argument, because Joseph Smith was not a true prophet; he was not a true prophet because the Book of Mormon was not divinely inspired; it was not divinely inspired because it was not translated correctly; we know it was not translated correctly because Joseph Smith could not read Egyptian; we know this because he translated the Book of Abraham incorrectly, and both it and the Book of Mormon "were translated from the same Egyptian, and if the translator be found to have completely failed in the translation of one book, our faith in his translation of the other must necessarily be impaired";⁹⁵ we know he translated the Book of Abraham incorrectly because he did not understand the Facsimiles in the Pearl of Great Price; we know that he did not understand the Facsimiles because eight scholars gave interpretations that differed from his. "Here is a string of inference for you!" wrote John Henry Evans; "... never was a conclusion more tortuously reached. Never was man asked to give up a belief that satisfied him, on slighter grounds."⁹⁶

Concealed in the Spalding syllogism are yet more spurious propositions. Take his main argument, for example: "If the translation of the 'Book of Abraham' is incorrect, then no thoughtful man can be asked to accept the Book of Mormon, but, on the other hand, honesty will require him, with whatever personal regret, to repudiate it and the whole body of belief, which has been built upon it. . . ."⁹⁷ Now it is not just the Book of Mormon that must be thrown out because eight men fail to see what Joseph Smith saw in three ancient engravings, but everything the Prophet ever taught. By the same token the good Bishop has no choice—when he learns from the higher critics, whom he so ardently endorses, that the Old and New Testaments are not what they pretend to be, but laborious compilations swarming with historical and philological misconceptions—but to renounce the Bible as a whole (for after all, if one verse is faulty, must not our faith in the others "necessarily be impaired"?) and with it "the whole body of belief, which has been built upon it."

We are further asked to believe that if Joseph Smith could have made a wrong translation on one occasion, it would follow inevitably that he had never at any time had a true gift of translation. But as an editorial in the *Deseret News* pointed out, "If a mistake should be proved in the translation of the Egyptian documents, that would not in any way affect the translation of the Book of Mormon."⁹⁸ Spalding insisted, as Professor Pack noted, under what is termed the spirit of fairness, that Joseph Smith be declared a false prophet if he makes a single failure: all his successes must be repudiated.⁹⁹ Pack further observed that "the Latter-day Saints should not, and for that matter do not, maintain that Joseph Smith was infallible."¹⁰⁰ And J. M. Sjodahl explained that the Prophet like any other mortal was free to make "mistakes in the translation of the Egyptian documents."¹⁰¹ Indeed, Mormonism was intro-

"... never was a conclusion
more tortuously reached.
Never was man asked to give up
a belief that satisfied
him, on slighter grounds."



Illustrated by Dave Burton

duced to the world with the unheard-of announcement, on the title page of the Book of Mormon, that it is quite possible for a book of holy scripture to contain "the mistakes of men."

Here we touch upon a basic misunderstanding that is at the root of most criticism of Joseph Smith. The sectarian world simply cannot understand how it is possible for a prophet of God to make a mistake. They could never see, for example, why Brigham Young, if he was really a prophet, would need to experiment with sugar beets or silkworms: why should a prophet experiment? Shouldn't God reveal to him exactly what to do in every instance, so that he need never, never make a mistake? A glance at the Bible would have shown any searcher that that is not the way God works. But for conventional Christianity the Bible itself was an all-or-nothing proposition, absolutely perfect and complete, devoid of the slightest suspicion of human error. It had to be that way, since revelation had

ceased; and if one started questioning any verse of the Bible, all the others automatically became suspect. The absurd notion that any human being, prophet or not, can be always right or always wrong is a holdover from the absolutes of scholastic thinking. If God ever permits a prophet to be wrong or to learn by trial and error as the rest of God's children do, how can we ever be sure whether he is right or not? That, of course, is where revelation comes in: Every individual must get a testimony for himself and be guided by the Spirit entirely on his own; then, and only then, as Brigham Young so often and so emphatically declared, can the people of God be led by revelation. In the light of such a doctrine, whether Joseph Smith ever made mistakes or not becomes completely irrelevant: the tenth section of the Doctrine and Covenants leaves us in no doubt at all as to his fallibility, a thing that the Prophet himself freely admitted. What mortals have ever been more keenly aware of their weaknesses and shortcomings than the prophets?

On November 2, 1837, Phineas Richards and Reuben Hedlock, the engraver, were appointed to "transact business for the Church in procuring means to translate and print the records taken from Catacombs of Egypt."¹⁰² Far from expecting the Lord to do everything for him, or trying to do it all himself, the Prophet was soliciting human aid in the enterprise. This is enough to show what many of the Brethren were quick to point out to Bishop Spalding, that the Book of Mormon and the Book of Abraham were not translated in exactly the same way. Indeed, there are many thousands of people in the world who believe that while the Book of Mormon was translated by the gift and power of God, the translating of the Book of Abraham was not inspired at all; at any rate, the Reorganized Church of Jesus Christ of Latter Day Saints has never accepted it as scripture.¹⁰³ Some of Joseph Smith's contemporaries claimed that he used the Urim and Thummim in translating the Book of Abraham, but others denied it.¹⁰⁴ Who can draw the line between insight and inspiration, believing, as the Latter-day Saints do, that all knowledge comes from God at various levels of revelation? "Joseph studied diligently and worked the figures over, bit by bit, quite as an uninspired translator might have done," wrote N. L. Nelson.¹⁰⁵ "He now redoubled his efforts," wrote Sjodahl, a Church historian, "to understand them, . . . and in seven years his translation of the Book of Abraham was ready for the press."¹⁰⁶ The idea that "the translation came to him very largely as the result of persistent study"¹⁰⁷ is borne out in a story that the late Preston Nibley used to tell of how in 1906 he visited the Nauvoo House in company with President Joseph F. Smith. President Smith (as Elder Nibley recollected with his remarkable memory) recalled with tears the familiar sight of "Uncle Joseph" kneeling on

“The Prophet’s work on the Egyptian alphabet was never presented as revelation.”

the floor of the front room with Egyptian manuscripts spread out all around him, weighted down by rocks and books, as with intense concentration he would study a line of characters, jotting down his impressions in a little notebook as he went.

“This afternoon,” the Prophet reported, “I labored on the Egyptian alphabet, in company with Brothers Oliver Cowdery and W. W. Phelps, and during the research, the principles of astronomy as understood by Father Abraham and the ancients unfolded to our understanding.”¹⁰⁸ Here the Prophet received information on two different levels, according to a procedure prescribed by revelation: “. . . you must study it out in your mind; then you must ask me if it be right. . . .” (D&C 9:8.) The revelation may or may not confirm one’s studied conclusions. Joseph Smith’s work, here mentioned, on the Egyptian alphabet was never accepted or even presented to the Church as revelation, and no one is bound by it;¹⁰⁹ but the zeal and application of the brethren was rewarded by a revelation that far transcended any intellectual efforts of man. It is this revelation that is comprised in the Pearl of Great Price, and it is by it and others like it that one may judge the Prophet Joseph, and *not* by such preliminary gropings as the so-called Egyptian Alphabet and Grammar, which was never completed, never released for publication, and, so far as we have been able to discover, never even mentioned in public. Granted that diligent searching and study may be a preliminary to receiving revelation, the revelation when it comes is certainly not to be judged by them. We are not only permitted but also instructed to cast about for possible solutions in our minds before the real solution is given us, and if we find Joseph Smith doing just that, we should not rush to point out possible flaws in his preliminary speculations as proof that he was not inspired.

Where translation is concerned, Joseph Smith also operated on two levels, with no danger of confusing the two. At no time did he claim that the gift of tongues is constant or permanent; like all gifts of the Spirit, it is bestowed when and as God chooses. The Prophet stated publicly more than once that he had to study languages the hard way, like anyone else, when not actually receiving revelation.¹¹⁰ And so we must allow him the luxury of having his own ideas about things, and making his own mistakes and his own translations as long as he plays the game fairly and never presents them as binding on others.

Since Bishop Spalding’s avowed purpose is to test the Book of Mormon with the strictest objectivity and scientific rigor, he is off to a poor start in asking us to judge it entirely on the merits of another translation, undertaken under different circumstances and by a different method, and in turn to judge that *other* translation solely on the basis of a third source, the three Facsimiles, which were *not* an inte-

gral part of the Book of Abraham. But what has all this got to do with translating anyway? This brings us to—

(2) Bishop Spalding’s second spurious proposition, which is that he is testing the Prophet’s competence as a *translator*; indeed, the title of his book is *Joseph Smith Jr. as a Translator*. His whole object, as he explains it, is to show that “the whole body of belief” based on Joseph Smith’s teachings must be “repudiated” because “the *translation* of the ‘Book of Abraham’ is incorrect.”¹¹¹ What, then, are we to think when we search through the interpretations of Joseph Smith that Spalding submitted to the authorities, and also the interpretations that they sent back to him in reply, and discover that in all of them *there is not a single word of translation!* “It may be said,” wrote S. A. B. Mercer in summing up the position of the critics, “that not one of the jury pretended to translate the poorly copied hieroglyphics,” instead of which they “interpreted the figures,” a very different thing, as Mercer admits.¹¹²

Dr. Spalding’s experts, with Dr. Mercer in the lead, insist from first to last that the whole issue is a linguistic one. “I speak as a linguist,” wrote Mercer, “when I say that if Smith knew Egyptian and correctly interpreted the facsimiles . . . then I don’t know a word of Egyptian, and Erman’s Grammar is a fake, and all modern Egyptologists are deceived.”¹¹³ As for the others, they “did not condemn the Prophet’s translations because of religious prejudices. . . . They condemned it purely on linguistic grounds,” expressing “a scorn which was due to the crudeness of the linguistic work of the Prophet.”¹¹⁴ Almost everyone, including the Mormons, has been fooled here,¹¹⁵ taking it for granted that we have a band of learned linguists carefully examining the work of Joseph Smith as a translator. We have nothing of the sort. There is a serious discrepancy here between the claims of the experts and their performance.

In the first place, it is claimed that Egyptologists (and Spalding’s experts are supposed to be tops) can read Egyptian with the greatest of ease. Professor E. J. Banks, who spent some time in Salt Lake City in 1915 in a mopping-up operation for Bishop Spalding, made much of this. “At the time Smith’s translation was made,” he wrote in *The Christian Herald*, “no man could prove that it was not correct, for the hieroglyphics could not then be read; but now they are as easily read by scholars as the page of an English book.”¹¹⁶ “The Book of Abraham was Smith’s weak point,” he wrote elsewhere, propounding a thesis that was to be repeated in our own day: “He did not foresee that in time the Egyptian hieroglyphics . . . would become as clear as English characters; that the Egyptian drawings would be perfectly intelligible, and that the deception would become like an open book.”¹¹⁷ And then comes the announcement: “Since then the Egyptian language

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“Only B. H. Roberts
took the experts to task
for not translating
the hieroglyphics.”

has become perfectly intelligible.”¹¹⁸ One member of Spalding’s jury declared that “Egyptian characters can now be read almost as easily as Greek,”¹¹⁹ and another (Mercer) could say, “We have many documents from all Egyptian periods, from earlier than 3,000 B.C. down, and they can all be read with comparative ease.”¹²⁰

Well, then, why didn’t they translate the hieroglyphics on the Facsimiles? Only B. H. Roberts took them to task on this. “It should also be remembered,” he wrote, “that these savants in their interpretation of the facsimiles . . . give us no translation of what might be thought, by the layman, to be the ‘script’ of the text, namely, the small characters around the border. . . .”¹²¹ “If, as one of the jury declares, ‘Egyptian characters can now be read almost as easily as Greek,’ one wonders how it is that one or the other of the plates was not completely translated and its story exhaustively told. Can it be that the Egyptologists are not as sure of their knowledge of ancient Egyptian script as . . . Dr. Mace would lead us to believe they are?”¹²²

Professor Mercer’s angry reply to this was to accuse Roberts of being an amateur: as “a layman in things Egyptian, he confuses the interpretation of figures with the translation of hieroglyphs. . . .”¹²³—which is exactly what Mercer did when he repeatedly declared, on the basis of the interpretation of figures alone, that the experts had proven that Joseph Smith had failed as a translator of hieroglyphics. Mercer went on to explain that “while the translation of ignorantly copied hieroglyphs is a precarious proceeding, the interpretation of Egyptian figures is a comparatively simple matter.”¹²³ Precisely, and that is exactly why we are pleased that Dr. Spalding has called upon the world’s foremost authorities, the few men who *can* master the more “precarious proceeding” while leaving the “comparatively simple” guessing games to the less magnificently

endowed. “It would be an excellent move,” R. C. Webb suggested, “if some of these experts should make a translation of these inscriptions, of which they know so much, but which, according to others again, are illegible.”¹²⁴ He also pointed out the interesting fact that Joseph Smith did not rush into giving a translation of any of the hieroglyphs—why not, since in his day they were perfectly meaningless anyway, and no one could call him to account? This, combined with the exceedingly *unobvious* interpretations that the Prophet gave to many of the more obvious figures, suggests to Webb that Smith was neither one of those naive enthusiasts who interpret Egyptian inscriptions like simple picture-writing, nor a sly deceiver who could easily have exploited those illegible little squiggles that made no sense even to Spalding’s experts.¹²⁵

But why didn’t any of the Spalding jury translate any of the hieroglyphics on the Facsimiles? It was an embarrassing question. Of course they protested that the figures were too badly copied to be legible¹²⁶—that was their escape hatch; but unfortunately they were very careless about locking it, for there was no agreement as to what was legible and what was not. “Did you not notice in the letters received by you,” Dr. John A. Widtsoe asked Bishop Spalding, “that some of the scholars were unable to read the characters surrounding the main picture, while one declares them to be the usual funeral inscriptions? Did you not know that M. Deveria seemed able to decipher many of them? As a scientific investigator, why did you not satisfy us on this point?”¹²⁷ “How can it be,” he asked elsewhere, “that from Mr. Deveria to Dr. Barton some imply that they are able to read the hieroglyphics easily; others only with difficulty, and some not at all? . . . Why is such Egyptian darkness hovering over the translation of Plate 2? Is it probable that Egyptologists cannot read it? Some have so stated.”¹²⁸ Mr. Webb struck close to home when he said, “. . . we may judge of the finality of the ‘scholarly’ conclusions, which are now being featured as the ‘death warrant’ of Smith’s reputation as a translator, by the ability of these scholars to translate on their own account. . . . I want to call your attention to the Professor’s [Mercer’s] easy avoidance of . . . the question of whether the hieroglyphic figures on Plates 2 and 3 are really legible or not.” And he goes on to point out that whereas Sayce and Petrie declared the characters totally illegible, Professor Breasted believed they could be readily identified.¹²⁹

The Mormons were well within their rights when they chided the critics for giving up so easily: to ask them to give up their religion on the authority of a test which the experts themselves were unwilling or unable to carry through to the end was too much. After all, “ignorantly copied” hieroglyphs are nothing new in the experience of any Egyptologist—they are the rule rather than the exception,

an occupational hazard with which the specialist must live on familiar terms. "Scholars should not shrink from translating difficult texts," Sir Allan H. Gardiner admonishes his colleagues. "At the best they may be lucky enough to hit upon the right renderings. At the worst they will have given the critics a target to tilt at."¹³⁰ But to set themselves up as targets was the one thing that the Spalding jury was determined to avoid. They placed themselves in a very awkward position by speaking with great confidence, even arrogance, of documents they could not read; they would flunk Joseph Smith in a test they could not pass themselves. They could not very well refuse to take the test, either, because in claiming intimate familiarity with the material they provided the solution to the problem of the badly copied hieroglyphs.

If the hieroglyphics were so badly copied as to be totally illegible, B. H. Roberts asked, "how may the learned gentlemen pronounce upon them with such certainty . . .?"¹³¹ " . . . none of them offers an interpretation of the inscriptions [of Facsimile 2]," J. M. Sjodahl observed. "This is all the more remarkable because they all agree that the object is very familiar to Egyptian scholars."¹³² The experts weren't so helpless after all. In fact, the solution was staring them in the face: the pictures could be easily interpreted, Dr. Mercer observed, "because the *same* figures are to be found on many similar Egyptian papyri where the text can be easily read."¹³³ If a scene is badly drawn, we have only to go to many better-executed drawings of the same scene to discover how it should look and how it should be interpreted. And the same, of course, holds true of the hieroglyphics that go along with the pictures. Many important Egyptian writings occur in numerous copies found in tombs or on the walls of temples; literary classics, copied over and over again as exercises by schoolboys, have often come down to us in a variety of hands. So every Egyptologist is bound at some time in his life to spend a good deal of time comparing badly written or damaged texts with better ones to find out what the clumsier scribe is trying to convey.

Hence, Bishop Spalding's learned jury hardly needed Dr. Widtsoe to suggest that since "the museums on both sides of the water" are stocked with papyri identical to those in the Pearl of Great Price, "they might have been examined to secure the counterparts of Joseph Smith's 'hieroglyphs.'"¹³⁴ Isaac Russel, another layman and a non-Mormon, suggested the same procedure in cracking the code of the hypocephalus (Fac. 2): "Another worthwhile phase of the matter would perhaps be now to turn to hypocephali and collect and compare *all* of them."¹³⁵ That, after all, would be the sensible way to go about it. Since Professor Breasted had stated as his principal objection to the claims of Joseph Smith that the scene in Facsimile 1 occurs "unnumbered

"They never did
get around to testing
Joseph Smith
as a translator."

thousands of times" and that of Facsimile 3 "is depicted innumerable times" in Egyptian art,¹³⁶ it was only fair of the Mormons to ask him to supply them with just *one* such identical scene for study: "If the doctor would kindly refer such to any books or museum collections in which a few of these 'scores' could be found and studied, he would confer a distinct favor."¹³⁷ But no such assistance was forthcoming, though Breasted had declared himself to be immensely interested in the subject. Dr. Mercer gives himself away when he announces that "while the *figures* are copied fairly well, the *hieroglyphs*, with the exception of some simple signs, are incorrectly copied . . . the unusual and complicated signs are always wrongly copied."¹³⁸ This means that Mercer is in a position to give us the correct version of the badly copied texts since he knows what the proper characters should be, and with it, of course, a translation. Why doesn't he? Here a word is in order on the translation of Egyptian in general.

" . . . it is unsafe," writes Professor Albright, "to rely on any translations of Egyptian historical texts which appeared before Breasted's *Ancient Records* (1906), since Breasted was the first historian to take full advantage of the tremendous progress in the knowledge of Egyptian achieved by Erman and Sethe after 1880. It is equally unsafe to depend on any translations of Egyptian religious texts made before about 1925, since that year marked the publication of the first volume of the great Berlin dictionary. . . . The first reliable English translations of Egyptian religious texts appeared in Blackman's *Literature of the Ancient Egyptians* (1927), and Breasted's *Dawn of Conscience* (1933)."¹³⁹ Since that was written there have been more important changes, but where does that leave our experts of 1912? Elder Richard W. Young pointed to the current issue of the *Britannica*, which stated that the Egyptologist who has long lived in the realm of conjecture

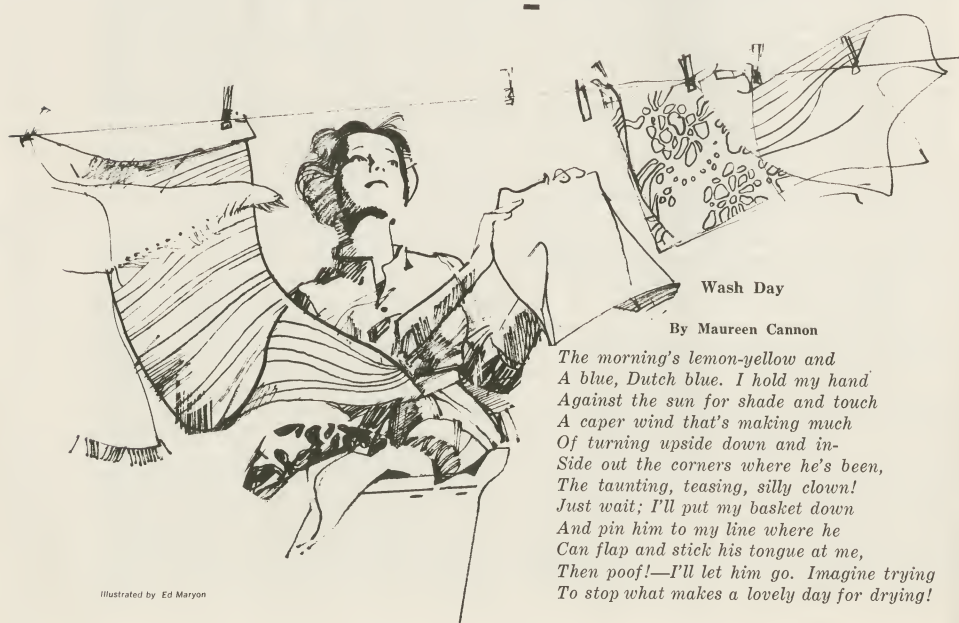
"is too prone to consider any series of guesses good enough to serve as a translation," and forgets to insert the notes of interrogation which would warn workers in other fields from implicit trust.¹⁴⁰ Implicit trust in his eight Egyptolo-

gists is exactly what Dr. Spalding had and what he demanded of all others: with anything less than implicit trust his whole project collapses. And they never did get around to testing Joseph Smith as a translator. ○

(To be continued)

FOOTNOTES

- ¹³⁵A. B. Mercer, in *The Utah Survey*, Vol. 1 (Sept. 1913), p. 5.
¹³⁶John Henry Evans, in *Era*, Vol. 16 (1913), p. 346.
¹³⁷F. S. Spalding, *Joseph Smith as Translator*, p. 18.
¹³⁸*Deseret News*, Dec. 17, 1912, p. 4.
¹³⁹F. J. Pack, in *Era*, Vol. 16, pp. 337-39.
¹⁴⁰F. J. Pack, in *Deseret News*, Dec. 21, 1912, p. 105.
¹⁴¹J. M. Sjodahl, in *Era*, Vol. 16, p. 327.
¹⁴²*Documentary History of the Church*, Vol. 2, pp. 520-21.
¹⁴³C. E. Haggerty, *A Study of the Book of Abraham* (BYU Thesis, 1946), p. 21.
¹⁴⁴See Wilford Woodruff's *Journal* for February 19, 1842.
¹⁴⁵N. L. Nelson, in *Era*, Vol. 16, p. 604.
¹⁴⁶J. M. Sjodahl, in *Era*, Vol. 16, p. 604.
¹⁴⁷F. J. Pack, in *Era*, Vol. 16, p. 335.
¹⁴⁸DHC, Vol. 2, p. 286.
¹⁴⁹We have treated this theme in *BYU Studies*, Spring 1968.
¹⁵⁰See Hugh Nibley, *The Myth Makers* (Salt Lake: Bookcraft, 1961), pp. 271-72. The whole Caswall story was an attempt to discredit Joseph Smith as a translator.
¹⁵¹F. S. Spalding, *op. cit.*, pp. 12-13, 18.
¹⁵²A. B. Mercer, in *Era*, Vol. 16, p. 612.
¹⁵³*Ibid.*, p. 615.
¹⁵⁴A. B. Mercer, in *Utah Survey*, Vol. 1, p. 7.
¹⁵⁵See C. H. Haggerty, *op. cit.*, p. 22. T. E. Lyon, *Introduction to the Doctrine and Covenants and Pearl of Great Price* (Salt Lake City: LDS Department of Education, 1948), p. 221, holds that since the engraver of the facsimiles was "unfamiliar with the Egyptian language," the inaccurate results attest only "the reality of the existence of the manuscript and the translation" rather than the authenticity of the one and the correctness of the other.
¹⁵⁶E. J. Banks, in *The Literary Digest*, July 10, 1915, p. 66.
¹⁵⁷E. J. Banks, in *Era*, Vol. 16, p. 774.
¹⁵⁸*Ibid.*, p. 775.
¹⁵⁹A. C. Mace, quoted by B. H. Roberts, in *Deseret News*, Dec. 19, 1912, p. 10.
¹⁶⁰A. B. Mercer, in *Era*, Vol. 16, p. 612.
¹⁶¹B. H. Roberts, in *Era*, Vol. 16, p. 321.
¹⁶²B. H. Roberts, in *Deseret News*, Dec. 19, 1912, p. 10.
¹⁶³A. B. Mercer, in *Utah Survey*, Vol. 1, p. 25, and *Era*, Vol. 16, p. 612.
¹⁶⁴R. C. Webb, in *Deseret News*, July 5, 1913, p. 4.
¹⁶⁵R. C. Webb, in *Era*, Vol. 16, p. 436.
¹⁶⁶Mercer, *Utah Survey*, Vol. 1, p. 24. We treat this theme later.
¹⁶⁷John A. Widtsoe, in *Era*, Vol. 16, p. 457.
¹⁶⁸*Ibid.*, p. 618.
¹⁶⁹R. C. Webb, in *Era*, Vol. 16, p. 1078.
¹⁷⁰A. H. Gardiner, in *Journal of Egyptian Archaeology*, Vol. 32 (1946), p. 58.
¹⁷¹B. H. Roberts, in *Salt Lake Tribune*, Dec. 15, 1912, reprinted in *Deseret News*, Dec. 19, 1912, p. 10.
¹⁷²J. M. Sjodahl, in *Era*, Vol. 16, p. 329.
¹⁷³A. B. Mercer, in *Utah Survey*, Vol. 1, p. 9.
¹⁷⁴John A. Widtsoe, in *Era*, Vol. 16, pp. 456-57.
¹⁷⁵J. Russell, in *Era*, Vol. 16, p. 1099.
¹⁷⁶Spalding, *Joseph Smith as Translator*, p. 26.
¹⁷⁷R. C. Webb, in *Deseret News*, July 5, 1913, Section 3, p. viii, Col. 4.
¹⁷⁸A. B. Mercer, in *Utah Survey*, Vol. 1, pp. 8-9.
¹⁷⁹W. F. Albright, in C. E. Wright and F. V. Filson, *Westminster Historical Atlas to the Bible*, 1945 ed., p. 12.
¹⁸⁰R. W. Young, in *Era*, Vol. 16, p. 462, citing *Encyclopaedia Britannica*, 1910 ed., s.v. "Egypt," p. 55.



Wash Day

By Maureen Cannon

The morning's lemon-yellow and
 A blue, Dutch blue. I hold my hand
 Against the sun for shade and touch
 A caper wind that's making much
 Of turning upside down and in-
 Side out the corners where he's been,
 The taunting, teasing, silly clown!
 Just wait; I'll put my basket down
 And pin him to my line where he
 Can flap and stick his tongue at me,
 Then poof!—I'll let him go. Imagine trying
 To stop what makes a lovely day for drying!

Illustrated by Ed Maryon

The Town Where People Pray

By J. Virgil Bushman

● As soon as the Mormon pioneers arrived at the Little Colorado River in 1876 and settled the town of Joseph City, Arizona, the Navajo Indians, with their Chief Pol-Chin-Clannie, came to welcome and visit them. The Indians enjoyed the bread and molasses the Mormons gave them to eat. They smacked their lips as if it were a real treat, saying "sla-con," meaning sweet. Nearly every day of the year you could see them in the homes of the Mormons, where they were welcome.

The Mormon pioneers always asked a blessing on the food at each meal. They knelt in family prayer every night and morning. They dedicated their dams, their new homes, and their crops with prayer; and even dances and social gatherings, as well as Church gatherings, were opened and closed with prayer. The Indians were impressed by this praying and unity among the Gamillii, or Mormons, so they called Joseph City "The Town Where the People Pray."

The Indians and Mormons became the best of friends and neighbors. Never was there trouble between them because of stealing or warfare. Many non-Mormon travelers and non-Mormon politicians stayed at the homes of the pioneers overnight and ate their meals there because there were no hotels in the town. Family prayer was always said, and the strangers were

invited to kneel in prayer.

Then in 1882 the Astec Land and Cattle Company shipped thousands of cattle from Texas and turned them loose on the Little Colorado River, where they ate up the pioneers' grass range and came into the fields and ate much of the crops. Joseph City people prayed for deliverance from this cattle company menace. Soon a big drought came. With no rain, the grass died and the tanks dried up, leaving no water for the thousands of cattle on the range; thus the cattle died by the hundreds. Many others bogged down in the quicksand of the Little Colorado River and died. After terrible losses, the cattle company shipped out of the county the few cattle they could round up and drive to the stockyards.

However, another menace followed the cattle exodus. Many of the renegade cowboys who had worked for the company remained in the area, and they with other desperados began to steal horses and cattle of the Mormons. The Saints still continued to pray to the Lord, this time to deliver them from the outlaws, because the sheriffs' officers of Apache and Navajo counties were afraid of the outlaw gangs. After a time, there arrived a Commander Owens, an expert gunman with unlimited courage. He was elected sheriff and shortly thereafter shot and killed three of the outlaws and wounded another in a gun

battle in Holbrook, the county seat. Others were jailed. This broke up the outlaw gang, and most of them left the state.

It is said that the town of Joseph City built nine dams in the Little Colorado River before they were able to make one hold permanently. The river was their worst enemy to conquer. But through faith, prayer, and hard work, they succeeded in bringing its waters under control and even in turning its muddy water through settling tanks into clear water for irrigation.

In the fall of 1918, when influenza struck the country, Joseph City was stricken also, and many of the people were extremely ill. There were no doctors in town, not even a trained nurse, and when the people called for doctors from nearby towns, the doctors replied that they had more sick people where they were than they could care for. So the little town of Joseph City, with about 350 people, was left to do the best it could for itself without doctors. The people united in prayer to the greatest Physician of all. Everyone who was able to help his neighbors, nurse the sick, administer home remedies, and administer to the sick by the laying on of hands did his best. Soon the sickness abated.

The Lord heard their prayers, and the people emerged from this epidemic without loss of a single soul. ○

Jacob Virgil Bushman, retired cattleman and real estate businessman, has lived the major part of his life in Joseph City, Arizona, where he "lived, worked, traded, associated with, and learned to love the Indian people." He lives in Provo, Utah.

Lullabies and Wa

"Hush now, my sister.
Soon you will not
cry anymore.
Shhh, and I will
sing our
mother's song."



Illustrated by Ted Nagata

● Chen clutched his sister's small hand and hurried through the crumbled pagoda, then out the opposite side into the deserted street.

Stopping abruptly, he yanked at the resisting pull on his arm.

"Stand up and walk, Su Ying! It is not much farther." Chen sighed and stooped over. "Look, your clean dress has a spot on it. They will not take you if you are dirty!"

Standing, he pulled his sister to her feet, only to have her trip and fall; then he heard the rip.

"Oh, Su Ying," he said sharply. "What would our mother say if

she were here now?"

Plopping down on a segment of broken concrete, he covered his face for a moment, sighed a deep sigh, then looked at his two-year-old sister.

Su Ying's chin quivered and tears filled her eyes. "Su Ying hungry!"

She began to cry, and Chen covered his ears. His face was weary, and his eyes mirrored a sadness that should not have been, for a boy of 12 years.

He quickly pulled Su Ying onto his lap, and with his arms gently but firmly wrapped around her, began rocking back and forth. He

had seen his mother do it many times in exactly this way, but his throat tightened, and it didn't seem to work as well anymore—especially the last few days, when Su Ying's crying had been more persistent.

"Hush now, my sister. Soon you will not cry anymore. Shhh, and I will sing our mother's song.

"Hush the night is coming on,
Rest upon my breast;
Hush, my little baby child,
Close your eyes and rest. . . ."

Continuing to hum, he looked down and watched his sister's face, hoping this time the lullaby would work—perhaps for both of them.

Su Ying's crying finally softened to faint sobs and an occasional hiccup while Chen continued rock-

Janis Hutchinson of Wendover, Utah, was inspired to write this story by a photograph in an advertisement for an international foster parents organization. The mother of three children, she is secretary of Wendover Schools and teaches a Gospel Doctrine class.

rm Rice

By Janis Hutchinson

ing back and forth, humming the familiar tune. His sister's eyelids closed and he sighed with relief. This time it had worked.

Lullabies were nice, he thought wistfully, but he was too big now to be sung to. However, he was glad he remembered this one for his sister.

Looking about him, he tightened his hold on Su Ying. He wiped her tear-stained cheeks with the torn edge of his cuff, then straightened her dress that he had managed to wash clean in a bucket of rainwater the day before. Then he carefully raised himself to standing position, holding Su Ying tightly to his chest so as not to awaken her.

Moving slowly, Chen passed down the long street strewn with debris, reached the outskirts of the village, and sloshed through a muddy rice paddy. Su Ying stirred and began to cry again.

"Shhh . . . we are almost there," he said, pointing to the lights ahead.

He shifted her into one arm, straddling her on his hip. Su Ying sobbed softly, then laid her head upon his shoulder and closed her eyes once again.

Reaching the village, Chen walked down the dark street and passed by two ragged peasants, who were hunched over in a corner of an abandoned building. At the end of the street he saw the place: a large building with a small sign over the entranceway.

After looking about him for a moment, he turned, went down a side street, and entered the alley behind the building. His steps were slower now, and his throat was tight as he gently shook Su Ying.

"Wake up, little sister. We are here."

Placing Su Ying beside him, he sagged down and leaned against a massive wall. He stared across the alleyway at the huge, arched doorway, which marked the end of his journey. His heart was beating rapidly, like the wings of frightened birds.

He felt Su Ying move closer to him, and he glanced down the dark and quiet alley, then at the closed door. His voice sounded strange, but he managed to speak in a matter-of-fact tone.

"You must look nice," he said. He brought out a small comb and ran it through her short black hair.

Su Ying smiled up at him and patted her hair with her small hand. Tears quickly came to Chen's eyes, but they were briskly brushed away.

"Your dress will be all right," He spoke abruptly while smoothing the wrinkles as well as he could.

Then taking a folded paper from his pocket, he slowly began to write in the dim light that came from beneath the door.

"Please take care of my sister. Our parents are dead many weeks. I am twelve and can no longer find food for this small sister. To my ears came news of your House, so I bring Su Ying to you."

He reread the note twice, then gently pushed it into Su Ying's hand.

"You must stand there, by the door," Chen moved away, and Su Ying started after him.

"No, no, little sister." He pushed her gently back. "I will just be a few minutes. Wait for me here and I will return . . ." The

last word caught in his throat. He hoped his parents would someday forgive him for disgracing them with this lie.

Stooping down, Chen kissed her cheek, then pried loose the tiny arms that clung about his neck. He sniffed hard, picking up the sweet scent of jasmine. The fragrance seemed to calm him, and he tried to smile.

"Little sister, we have a great blessing here." He pointed toward the massive door of the building. "In there they will give you food, and you will not cry at night anymore when you go to sleep.

"And you will have a bed—think of it, Su Ying—with warm covers! These honorable people will see that you are taken care of. Maybe they will even send you to America. This I have heard is possible!" Chen bowed his head slightly.

"America is a great land, for it has many, many bowls of rice—all you could want to eat. And maybe some lady—a very nice lady—will put shoes on your cold feet and mend this tear in your dress."

Su Ying looked down at the rip, and her eyes began to fill. Chen smiled quickly and took her hand.

"But do not worry about the rip now. They will love you anyway, for you are a good little sister. Maybe the lady will even rock you and sing the lullaby. Chen is not good at this. It is for women to hold children and sing lullabies."

Su Ying stood with the note still clutched in her hand, listening intently as her brother continued.

"To my ears have also come sayings of much happiness among

these people in America. They have whole families who are happy together, and do you know why? They are glad because their mothers can sing to them and mend dresses and fix warm bowls of rice." He sadly shook his head. "I cannot do these things, Su Ying."

Su Ying looked very serious for her two years, and Chen stepped back a few steps.

"Oh, little sister," Chen sighed, "you do not know what I am saying . . . and you will not remember." His throat hurt and it was hard to swallow.

"May you gaze up to much happiness, Su Ying . . ."

He quickly blinked a tear away and moved over to the doorway. Raising his arm, he gave a few soft knocks, then quickly ran toward the far end of the alley. Su Ying, her eyes wide, let out a cry and started after him. Chen whirled around quickly and spoke sharply.

"No, Su Ying! You cannot come!" Firmly he pointed back toward the door.

"Look, little sister—someone will open the door soon. Give them the paper . . . watch the door!"

Su Ying's head turned for a moment, her chin trembling, and

she looked at the door with the yellow light. Those few seconds were all Chen needed. Swiftly he ran a few yards, then ducked to one side within the shadows of a small moon gate.

Peering from his hiding place, Chen watched breathlessly as the door opened, letting the light from inside fall upon Su Ying. Chen swallowed hard as he watched Su Ying look up into the faces of two women. One of the women knelt in front of Su Ying and very gently put her arm around her. He knew the lady was speaking softly to Su Ying, and he thought he saw her smile in return. Chen smiled too, a little.

Su Ying held out the note. The second lady took it, and Chen seemed to stop breathing as she read it. The lady turned as she finished reading, motioning toward someone in the building. Other women appeared, and Chen could now hear their excited voices echoing surprise and concern. The first lady, still kneeling by Su Ying, gently gathered her into her arms and reentered the building with the others following. The door swung shut, leaving the alley once more in silence.

Chen straightened himself from his hunched position and sat for a

few minutes leaning back against a large barrel. The stillness somehow seemed very acute, and he glanced now and then down the darkened alley where Su Ying had last stood. He pressed his shirt together where a button was gone, and brushed an imaginary speck from his pants.

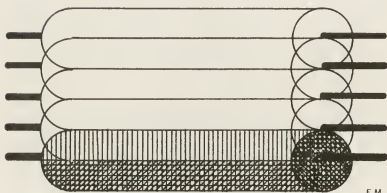
Chen was glad the lady had put her arm around Su Ying. He hoped she could sing the lullaby. He glanced upward. The silver river of heaven was fading away as hints of dawn began to touch the sky. He stood slowly and ambled up the alley, pushing a small rock with his foot.

Hesitating, he turned for a moment and looked back at the door with the light. He nodded slightly. Su Ying needed lullabies and warm rice. He took a long deep breath, straightening himself as tall as possible. The night's shadows slowly dissolved with the morning rays, which now began to poke their way between the buildings.

He was glad that the news of the house had come to his ears. Yes, Chen decided, this was truly a day of thanksgiving. He tried to feel happy, but as he moved down the lonely street, his feet dragged, and there was an emptiness inside that hurt. ○

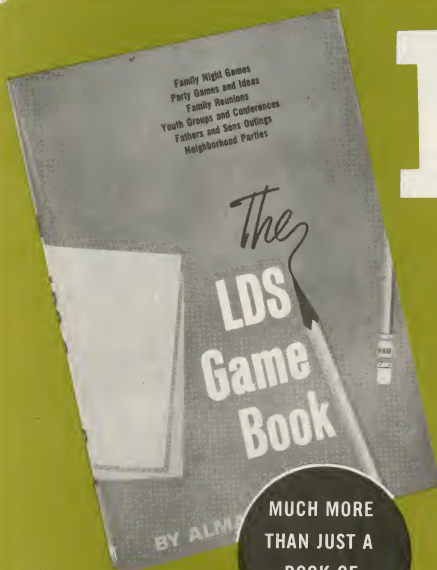
Ode to a Rolling Pin

By Frances Carter Yost



E.M.

Dear Rolling Pin: I hope you won't feel slighted;
After one hundred years you get to rest.
Literally thousands of folks you've delighted
With pie, biscuits, and cookies of the best.
You crossed the plains and knew of scanty living
When dough was rolled quite thin to go around.
You knew just what it was to give a sieving
When flour sold for one dollar a pound.
Long years ago you lost your pretty handles,
Yet willingly rolled on and did not shirk.
You made shortcakes and scones by lighted candles;
A younger rolling pin will do your work.
And yet, occasionally I think that I
Will ask your help to make a special pie.



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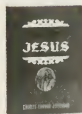
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An illustration at the top of the page shows several bare, leafless trees against a light sky. In the foreground, there are detailed drawings of mulberry leaves. One leaf has a cluster of silkworms on it, and another leaf has a single silkworm. The scene is rendered in a simple, sketchy style.

Let's We Forget

SILKS FOR THE LADIES

By Albert L. Zobell, Jr.
Research Editor

"Why not plant the mulberry? President Young imported the seed, and he has on hand a half million of trees for sale. The silkworms are here, and our sisters and children have nimble fingers to handle them. . . . There is nothing on the face of the earth to hinder us, as a people, from making our own ribbons, silk handkerchiefs, and dresses; and it is believed, by those who are acquainted with the business, that we can actually produce silk here at a lower figure than other material for clothing, taking into account the time it will last." (Journal of Discourses, Vol. 12, p. 143.)

So spoke Elder George A. Smith of the Council of the Twelve, later a member of the First Presidency, at the October 1867 conference in the Tabernacle. At the following conference in April he carried the theme forward:

"We would like to see our wives and daughters clad in the most delightful silk, but we cannot get it; and yet it can be cultivated and produced by their own nimble fingers, in this climate; just as easily as flax or wool, and at very little more expense." (JD, Vol. 12, p. 199.)

President Brigham Young was early convinced that silks could be produced by the Saints. He had mentioned this when selecting the site for the Salt Lake Temple, and he referred to it in his first sermon in the valley. He sent to France for mulberry tree

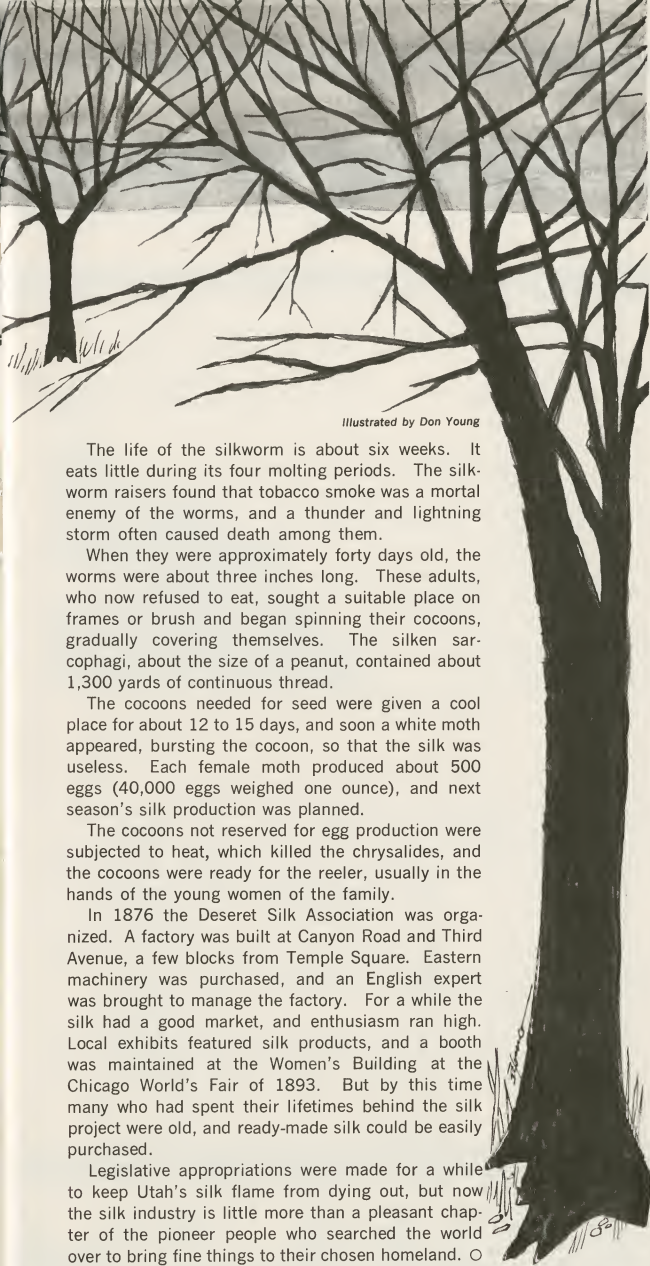
seeds, planted and personally cared for them in his own garden, and soon was sharing mulberry cuttings with all who would take and plant them. He also imported silkworm eggs from France and Italy.

As the feasibility of the project grew, Zina D. H. Young, one of President Young's wives, went from one settlement to another in the territory, teaching how to feed and care for silkworms, while urging the importance of the industry. It is said that she wore the first dress loomed from Utah-grown silk.

A large cocoonery was built in 1865 at the Church farm, now the Forest Dale section of southeast Salt Lake City, with Aunt Zina as the first manager. Later managers were less successful than she, and in 1875, herculean attempts were made to breathe new life into the silk industry. In that year a Mrs. Dunyon operated the cocoonery and raised 750 pounds of cocoons. Handkerchiefs, laces, and scarves were manufactured, and homemade silk fringes adorned the St. George Temple.

Working under President Young's direction, Alexander C. Pyper, his business manager, then carried on a silk project in a small brick building to the rear and north of the Beehive House. Five young ladies of the President's family came three times a day to feed the worms. It was so successful that Elder Pyper remodeled his own barn the next year, and his family also raised silkworms.

The pinhead-size silkworm eggs were kept on metal, away from such deadly natural enemies as rodents, spiders, and ants. Until ready to hatch, they were kept in a ventilated place below 50° F. About the time the mulberry leaves began to appear in the spring, the eggs were moved from the cellars and placed on hurdles in a temperature between 75° and 80° F. Soon the hurdles were covered with squirming, voracious little worms, black in color at first, and they were given all the fresh mulberry leaves that they could devour.



Illustrated by Don Young

The life of the silkworm is about six weeks. It eats little during its four molting periods. The silkworm raisers found that tobacco smoke was a mortal enemy of the worms, and a thunder and lightning storm often caused death among them.

When they were approximately forty days old, the worms were about three inches long. These adults, who now refused to eat, sought a suitable place on frames or brush and began spinning their cocoons, gradually covering themselves. The silken sarcophagi, about the size of a peanut, contained about 1,300 yards of continuous thread.

The cocoons needed for seed were given a cool place for about 12 to 15 days, and soon a white moth appeared, bursting the cocoon, so that the silk was useless. Each female moth produced about 500 eggs (40,000 eggs weighed one ounce), and next season's silk production was planned.

The cocoons not reserved for egg production were subjected to heat, which killed the chrysalides, and the cocoons were ready for the reeler, usually in the hands of the young women of the family.

In 1876 the Deseret Silk Association was organized. A factory was built at Canyon Road and Third Avenue, a few blocks from Temple Square. Eastern machinery was purchased, and an English expert was brought to manage the factory. For a while the silk had a good market, and enthusiasm ran high. Local exhibits featured silk products, and a booth was maintained at the Women's Building at the Chicago World's Fair of 1893. But by this time many who had spent their lifetimes behind the silk project were old, and ready-made silk could be easily purchased.

Legislative appropriations were made for a while to keep Utah's silk flame from dying out, but now the silk industry is little more than a pleasant chapter of the pioneer people who searched the world over to bring fine things to their chosen homeland. ○

ATTENTION, CHOIR CONDUCTORS!

Suggested LDS Choir Anthems

Abide With Me, 'Tis Eventide	Gates	M
All Glory, Laud and Honor	Schreiner	M
All in the April Evening	Robertson	M
America the Beautiful	Asper	M
Awake! Arise!	Stickles	E
Beautiful Zion for Me	Daynes	E
Bless Ye the Lord	Ivanoff	E
Brother James Alr	Jacob	E
Come, Come Ye Saints	Robertson	D
Come, Come Ye Saints	Cornwall	M
For the Beauty of the Earth	Davis	M
Glory to God	Kessel	M
God Is Holy	Eberlein	M
God So Loved the World	Stainer	E
Gospel Gives Unbounded Strength, The	Schreiner	E
Gospel Is Truly the Power of God	Schreiner	M
He Watching Over Israel	Mendelssohn	M
Here In This House	Howorth	M
Holy City	Arnold	MD
How Beautiful Upon the Mountains	Harker	MD
I Shall Not Pass Again This Way	Effinger	E
If Ye Love Me, Keep My Commandments	Carlson	M
In My Father's House	MacDermid	M
Jerusalem, O Turn Thee	Gounod	M
Jesus, Name of Wondrous Love	Titcomb	M
King of Love My Shepherd Is	Shelley	D
Let Not Your Heart Be Troubled	Foster	M
Let Us Oft Speak Kind Words	Gates	E
Lo, My Shepherd Is Divine	Haydn	MD
Lo, What a Beauteous Rose	Praetorius	M
Lord Bless You and Keep You	Lutkin	E
Lord Is a Mighty God, The	Mendelssohn	M
Lord Hear Our Prayer	Verdi	MD
Lord Is My Shepherd, The	Richards	M
Lord's Prayer	Gates	M
Lord's Prayer	Robertson	MD
May Now Thy Spirit	Trehorne	M
My Redeemer Lives	Gates	M
Now Let the Heavens Be Joyful	Chambers	M
Now Thank We All Our God	Holler	E
Now Thank We All Our God	Bach	M
O Brother Man	Robertson	M
O Cast Thy Burden Upon the Lord	Aulbach	E
O Come, Let Us Worship O God, Our Help in Ages Past	Mendelssohn	M
O Lofly Mountains	Cornwall	M
O Loving Savior, Slain for Us	Cannon	M
O Worship the King	Auber	M
Onward Ye People	Cornwall	M
Open Our Eyes	Sibellus	M
Open the Gates	Macfarlane	D
Poor Wayfaring Man of Grief	Jenkins	M
Son of Man	Durham	M
Spirit of God	Robertson	M
Still, Still With Thee	Neidlinger	M
Thanks to Thee, O Lord	Shelley	M
That Blessed Easter Morn	Handel	M
Verdant Meadows	Caldwell	E
We Are Watchmen	Handel	M
With a Voice of Singing	Schreiner	MD
	Shaw	M

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Major Genealogical Record Sources in



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The chart and table that follow contain the major genealogical record sources of Switzerland. The major sources are listed, together with type of record, period covered, type of information given, and source availability.

Table A shows at a glance the record sources available for a research problem in a particular century.

Table B provides more detailed information about the major records available. For example, if a pedigree problem is in the 17th century, a quick indication can be obtained from Table A of the sources available for that period. Reference to Table B will then provide more complete information.

Prepared by the Research
Department of the
Genealogical Society

MAJOR SOURCE AVAILABILITY BY CENTURY

TYPE OF RECORD	CENTURY							
	13th	14th	15th	16th	17th	18th	19th	20th
1. Civil Registration								
2. Census Records								
3. Family Registers and Citizens Registers								
4. Military Records								
5. Emigration Records								
6. Parish Registers								
7. University Registers								
8. Tithing Books								
9. Genealogical City Registers								
10. Donations for Reading Mass After Death								
11. Notarial Records								
12. Wills & Probate Records								
13. Burgher Rolls								

MAJOR SOURCES CHRONOLOGICALLY ARRANGED

TYPE OF RECORD	PERIOD COVERED	TYPE OF INFORMATION GIVEN	AVAILABILITY
1. CIVIL REGISTRATION (Zivilstands Register)	1876 to present	<p><i>Birth registers:</i> name, date and place of birth, names, residence, and occupation of parents</p> <p><i>Marriage registers:</i> names, ages, residence, occupation of bride and groom, date and place of marriage; names, residence, occupation of parents; names of witnesses and person who performed ceremony</p> <p><i>Death registers:</i> name, age, sometimes place of birth, date and place of death, occupation, name of surviving spouse, name and residence of informant, cause of death, sometimes names of parents, sometimes names of children</p>	<p>Write to the civil registrar (Zivilstandamt) and ask for a family certificate (Familienchein)</p> <p>NOTE: In the Canton of Vaud (Waad) from 1860-1876 the ministers officiated as civil registrars</p> <p>There are special registers for the secondary registration of births, marriages, and deaths of the citizens of each locality living in other places in Switzerland</p>
2. CENSUS RECORDS (Völkerverzeichnungslisten)	1837, 1850	Names of family members, servants, ages, occupations	Available for Canton of Aarau only; state archive in Aarau
3. FAMILY REGISTERS & CITIZENS REGISTERS	Approx 1820 to present	Namos; birth, marriage, and death dates of complete families of the citizens of each locality; religion, occupation, marital status, age, and parentage	Citizens registers in print for: Bern, St. Gallen, Schaffhausen (Basel), Thun, Winterthur, Zollikofen, and possibly others



Illustrated by Sherry Thompson



RESEARCH

TYPE OF RECORD	PERIOD COVERED	TYPE OF INFORMATION GIVEN	AVAILABILITY
<i>(Familien-Register) (Bürger-Register)</i>			Approx 1820-1925, available for cantons of Zurich, Aargau, and Bern; in 1929 introduced by federal law in all cantons. Write to the civil registrar and ask for a family certificate. NOTE: In the French-speaking area of Switzerland, the office of the civil registrar is called the "Office d'Etat Civil." Information can be obtained from the Eidgenössisches Militär Departement, Bundeshaus, 3000 Bern.
4. MILITARY RECORDS <i>(Militär Akten)</i>	Approx 1860 to present	Name of soldier, rank, places of residence, occupation	For information before 1848 write to the state archive of the canton; for information after 1848 write to the Schweizer Bundesregierung, Bundeshaus, 3000 Bern.
5. EMIGRATION RECORDS <i>(Passkontrollen)</i>	17th C to present	Name of emigrant, date of issue of permit, birthplace, place of citizenship, origin, residence	Some Reformed and Lutheran parish records on film (Genealogical Society): Basel-Stadt, Basel-Land (in German), Geneva, and Vaud (in French). For the following cantons the originals are in the state archives: Zurich, Baselland (Liestal), Solothurn, Neuchâtel (Catholic), Lausanne (Catholic). In the other cantons the originals are in the archives of the civil registrar. Most Catholic registers are stored in local parishes.
6. PARISH REGISTERS <i>(Pfarrbücher or Kirchenbücher)</i>	Protestant: Approx 1650 to present Catholic: Approx 1580 to present	<i>Christening records (Taufbücher):</i> before 1600 contain name of child, date of christening, name of father, names of godparents; after 1600 name of mother is included. <i>Marriage registers (Ehebücher):</i> names of couples and date of marriage; names of parents included after 1800. <i>Death registers (Sterberegister):</i> name of deceased, date of death or burial; children's burials name parents.	Basel: 15th C to present in print (GS) Geneva and Lausanne: 16th C to present Zurich: 1832 to present The older records are in the state archives; newer records are in the university archives. Catholic records in the church archives: Lutheran and Reformed records in state archives; services of professional researcher advised.
7. UNIVERSITY REGISTERS <i>(Universitäts Matrikeln)</i>	15th C to present	Name of student, place of origin, sometimes names of parents and age of the student	Schaffhausen: city courthouse Glarus: state archive, Glarus Bern: state archive, Bern Zurich: state archive, Zurich For information write to the civil registrar in the city concerned
8. TITHING BOOKS <i>(Zehnbücher)</i>	15th C to present; later in some cantons	Names of persons who paid tithe, date of payment, residence, place of origin, citizenship	Some in the Catholic parishes, others in state and city archives; some older lists have been published; the older records are written in Latin →
9. GENEALOGICAL CITY REGISTERS <i>(Genealogische Stadt Register)</i>	15th C to 19th C	Pedigrees, descendants charts, with respective family histories NOTE: Many printed Swiss genealogies and local histories are available in various libraries, some (GS)	
10. DONATIONS FOR READING MASS AFTER DEATH <i>(Calendarium) (Jahrzeit-bücher) (Daten betr. Legate fuer Todessenzen)</i>	14th C to present	Name and other genealogical data pertaining to the deceased, names of parents and sometimes grandparents, former residence	



SWITZERLAND, continued

TYPE OF RECORD	PERIOD COVERED	TYPE OF INFORMATION	AVAILABILITY
11. NOTARIAL RECORDS (<i>Notariats Register</i>)	14th C to present; later in some cantons	<p><i>Land records (Kotasterbuecher)</i>: names of heirs for several generations, ages, residence, occupation</p> <p><i>Marriage contracts (Ehevertrage)</i>: names of couple, ages, names of parents, places of origin, residence</p> <p><i>Inheritances (Ebschaften)</i>: names of testator and heirs, residences, relationships</p> <p><i>Donations (Schenkungen)</i>: names of donor and receivers, residences</p> <p><i>Inventories after death (Bestandsaufnahmen nach dem Tode)</i>: name and age of deceased, residence, occupation, names of survivors, relationships</p> <p><i>Contracts for sale of property, mortgages, loans, etc.</i>: names of parties involved, occupations, residences, places of origin, ages, names of parents</p>	<p>Local courthouse (Cantonal- und Amtsgericht); older records in canton and state archives; some cities have printed catalogs of their archive holdings, write to the city archives or town hall (Stadt- oder Gemeindeverwaltung) for information</p> <p>The state archive of Solothurn has a complete department containing the numerous estate divisions or distributions for the canton of Solothurn</p>
12. WILLS & PROBATE RECORDS (<i>Testamente, Hinterlassenschaften</i>)	12th C to present	Names of testator and heirs, relationships, places of residence, occupations	Local courthouse (Cantonal- und Amtsgericht); some in state and city archives
13. BURGER ROLLS (<i>Burger-Register</i>)	11th C to present	<p>Name, date and place of birth, marriage, and death; names and dates pertaining to brothers and sisters, children, parents, grandparents, sometimes great-grandparents</p> <p>NOTE: In the Canton of Zurich from 1634-1725, called "Bevoehrungsverzeichnisse," then up to 1800 called "Haushaltungsregister," then later "Burger Roll."</p>	In print for the cantons of Bern, Baselland, St. Gallen, Sissach, Thun, Winterthur, Zofingen, and Zurich. In other cantons they are in the canton and state archives. Consult a Swiss gazetteer for location of civil registrar, then write to the civil registrar for information

A Song For Johnny

By Lucille R. Perry

*I weep for Johnny when he turns to go;
Inwardly I mourn his twisted gait.
He walks a crooked path, lumbering and slow,
And calls out to the other boys to wait.
I mind it when he falls; and if I could,
Would give a steady hand, or bring him back,
His cheerful stance denying that I should.
With one good leg he makes his tortured track.*

*Look long when you see the lithe young legs
Effortlessly lifted from the land,
But not at Johnny, for his great heart begs
No farthing—he finds it good to stand
And throw a rock as far as he can see.
He laughs to watch the other fellows run;
His arms are strong, and wrapped around a tree.
They pull him upward, high into the sun.*

Do you want life to always be this good?
yes.



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How to Make Money

Turning Financial Folly Into Family Fun (Part 3)

● Attentive care of flowers—watching for weeds, insects, and dry soil—will produce the best blooms. Sporadic watering, careless weeding, and other inattentions will result in failure. So it is with handling money. Those who are careful to check regularly where their money is and what it is doing will probably enjoy a good return. Those who are slovenly about handling money and who fail to watch the little things will probably not enjoy economic well-being.

Here are some suggestions for handling money for extra income:

Investments can be a significant source of extra income. This is particularly helpful to have for the retirement years or for missions or education. There are numerous places to place money to gain additional income “while you sleep.” There is only one catch—one usually can’t invest without some accumulation of capital. This requires either savings or inheritance. Young couples should learn that putting off purchasing some consumer items now in favor of savings will give them a much more comfortable material life later when family expenses and other needs require much more.

Here are some ways to earn extra money through investments:

1. *Savings bonds* are very safe, and they provide an opportunity for one to put action into his profession of patriotism. There are other uses of money that will re-

turn a higher income, but nonetheless, this is a commendable way to save.

2. *Credit unions* provide a very good way of saving because they pay a reasonable rate of interest (usually 5 percent or better). Even more importantly, regular payroll deductions assure a systematic way of saving for those who do not have the self-discipline to put some away each month. It is sort of a “voluntary forced” savings.

3. *Savings accounts* in banks and reputable and insured savings and loan institutions are very good. Here again, they pay reasonable a sort of “voluntary forced” savings. The money is usually readily available. Savings certificates earn a little more, but the money is not as readily available. Every family should have a given amount in either savings bonds, credit unions, or savings accounts where it is secure and there is little or no chance of losing it.

An exciting idea for the family is to set up a special piano, mission, vacation, or Christmas account, and to let the family watch it grow. Children should be taught the value and use of a savings account. One father took his ten-year-old daughter to the bank six months after she had opened a small account. The bank teller took the passbook, added six months’ interest to the account, and handed the book back. The girl’s immediate question was,

“Why did you give me that money?” Standing nearby was the bank manager, who explained how her talents (money) had been wisely placed and had earned for her the increase. Now the young girl voluntarily saves some of her small allowance and proudly takes it to the bank regularly.

4. *Mutual funds*. After a given amount has been tucked away safely where it can be had if needed, one should consider other investments. Why? Because there are places where money can earn as much as 50 percent or more. Caution: where opportunity for high earnings exists, there is also greater risk of loss. Investing in the stock market has brought significant income to many. However, for the neophyte, buying stocks can prove disappointing when he does not know what he is doing. For this reason, many choose mutual fund investing. When one buys into a mutual fund, a group of professionals invests his money in stocks and bonds. This is a very good way for the layman to gain the advantages of stock investments without becoming an expert.

There are two kinds of mutual funds: balanced funds and growth funds. Usually, balanced funds are safer and more conservative, but they experience less increase than growth funds. Growth funds are a little more risky, but they also hold promise of greater income. A

While You Sleep

By Quinn G. McKay, Ph.D.

Dean, School of Business and Economics, Weber State College

good mutual fund should earn at 10 percent or better per year (some as high as 50 percent under normal circumstances). Should you invest in balanced funds or growth funds? A general guide is that younger people may find growth funds more attractive because of their potential for high returns; older people may prefer balanced funds for greater security.

One other thing: most mutual funds charge about an eight percent commission for the salesmen when you buy in, so you should plan to leave your money in for at least two years. There are, however, a few good "no-load" funds that charge no commission. These have no salesmen, and one must write to their offices for information and purchase. A good banker, business professor, or library book can give you names and addresses.

5. *Stock market.* Investing can be educational and financially rewarding. It is usually a bit of a guessing game, and those who are best informed do somewhat better. There is no assurance, however, that one will actually make money. If you are interested, go to an investment house and get acquainted with a reliable broker who will cheerfully discuss investing with you and will help you choose a stock for as little as one percent fee and an average cost of two percent. You do not need \$1,000 to start buying stock. One can

start with \$200 or \$300. (Usually the smaller the amount, the higher the percentage cost.) Direct stock market investing is usually best only for those who intend to make and keep themselves informed and to develop a degree of expertise.

6. *Real estate and new companies* can be sources of wealth. In the long run, investing in real estate can be rewarding, but one must make sure he buys it for a good price and can hold it for some years. Real estate investment should be entered into cautiously unless one knows what he is doing. If he does not need immediate income and can wait for years, then "one of the best investments on earth is on earth," as one man has said.

New companies are really not investments for the layman. Too many people have misplaced their faith and their money in glowing promises and have lost it all. It is wise to avoid sure-fire, get-rich-quick schemes. Be very skeptical of "hot tips." Get advice from a good finance man, and don't take advice from the fast talker. The best people to see for financial advice are those who have made money, not those who can talk but have nothing to show for it. Do not invest your lifetime earnings on an uncertain scheme just because someone says it's good. Listen to one who knows his finances.

7. *Insurance* may not be considered a source of extra income,

but in a sense it is, since it can provide extra income in case of disaster. How much insurance does one need? What kind of insurance? Which is the best policy?

It is frustrating that there are so many different kinds of insurance and benefits that the layman may be confused and may become a victim of the smoothest-talking salesman. Perhaps the industry will one day develop a system whereby the layman can make valid comparisons on his own. Until then one should be aware that costs of similar coverage can vary significantly from one company to another. If one can make himself knowledgeable about insurance, shopping around will pay dividends. In such a case, talk to different representatives at different times and try to compare costs for "equal" coverage. Be careful of the extras in a policy; some are substantive in value, while some are mostly window dressing or gimmicks with little real value to the policy holder. Other than this, the best advice this writer can give is to find an insurance agent who feels a personal obligation to you and whom you can personally trust. This means someone you know or who has been recommended to you by a reliable friend.

If you buy all the insurance most underwriters would like to sell you, you will be insurance poor. On the other hand, many people probably do not have enough insurance.

"Life insurance--a wise purchase if it is not overdone."

Generally, one should insure only against risks he cannot bear. A three-months' hospital stay, law suit for an automobile accident, or loss of the bread winner—for most people, these are risks that personal income cannot meet. However, don't use insurance for maintenance. There is no need to insure for a \$100 repair bill on a car or a \$200 dental bill for a year's fillings. Such limited costs, though undesirable, can be met from regular income, and cost of premiums will be saved.

Three main kinds of insurance for consideration include:

1. *Health insurance.* For a family with small children this is a must. A \$20,000 medical bill could cause a lifetime burden. Usually a group policy where one works is quite reasonable. If a young couple is responsible for an elderly parent, it is less expensive to pay for a health premium than a prolonged hospital stay and medical costs.

2. *Car insurance.* This is a must. No car, no matter how old, should ever be on the road without liability insurance. This pays for another car or truck should you cause an accident. Most people are underinsured here; \$5,000 is not enough. A big bus or truck could cost well over \$20,000. Most people have too much collision insurance. This insurance is what pays for *your* car. Buying \$50.00 deductible often costs too much, especially

when a \$100 or even a \$200 repair bill will not break anyone. Using \$100 or \$200 deductible can often reduce premiums significantly. Another note: Teenage drivers who have a "B" average or better will have lower premiums. Good grades pay.

3. *Life insurance.* This is a wise purchase if it is not overdone. How much to have is hard to say. The author feels that having enough life insurance to cover every contingency—missions, putting children through school, lifetime income for wife—costs too much for most people and should not be attempted unless one really has more money than he knows what to do with. Remember that each family should consider the alternate uses for money. Income used for life insurance premiums cannot be made available for regular investment. For those who lack the self-discipline to save, whole life premiums do act as a kind of forced savings. The author feels that if income can meet premiums, a father should have enough insurance in the event of his death to cover living expenses until the smallest children are in nursery school and/or mother can get enough training to get a job; enough insurance money should also be available to pay the mortgage on the house. For lower income families, insurance to cover three years' costs for living will probably be a maximum. When income is too

low, the family will just have to bear the risks. Even for higher income families, prudent investing can often build a nest egg equivalent to the face value of a usual-size policy in a reasonably short time.

Term insurance is much less expensive than ordinary or whole life and should be fully considered when contemplating purchase of life insurance. This type of policy gives good coverage when risks are highest (while the family is growing) and simultaneously allows one to use extra money that otherwise might be spent on premiums for investments promising a much greater return. Some will say that life insurance is a "forced savings" plan; that is, that it forces people to accumulate some estate where otherwise they would save nothing. This is true in some cases; however, there are other "forced" savings plans that usually pay higher earnings rates and provide greater flexibility. These would include payroll deductions for a credit union, mutual funds, or making regular payments on a piece of property. Remember, no one can insure against all risks, so don't try. Keep some money available to live on, and invest now while the family is growing. Savings, investment, and insurance are good ways to increase income. Relying on moonlighting and working mothers seems undesirable unless absolutely necessary. ○

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14,061.60	18,000.00
19,530.00	25,000.00
46,872.00	60,000.00

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\$78.12; a \$500 certificate \$390.60; a \$1,000 certificate \$781.20; etc.)

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Illustrated by Ted Nagata

HomeTeaching

By George P. Barber

● Our home teacher has just left the house, and as a result of his visit I feel refreshed, invigorated, and inspired.

My wife and I think our home teacher is a wonderful man. He has demonstrated his special qualities in many ways on many occasions. Tonight his quality of perceptivity added much to our discussion.

He showed us an artist's conception of Christ, which depicted a man of great strength and vigor, but showed only a side view of the face. Then our home teacher asked us, "Is this your conception of Jesus Christ, the Son of God?"

In the ensuing discussion, it was brought out that because the eyes are the mirror of the soul, we wanted to have a full front view of the eyes and not just a side view of one eye. We wanted to see the expression in the eyes as well as in the mouth and lips. As we looked at this painting, we wondered: Were these the eyes, lips, and mouth of the Master Teacher, the Savior of mankind?

Then we were shown a copy of a painting by Harry Anderson of Jesus and his apostles, a painting that was shown in the Mormon Pavilion at the New York World's Fair. From the front view of the Savior in this painting, we concluded that our own conceptions of the Master were in complete agreement with the artist's conception. But we acknowledged that we were not professionals in judging character as depicted in paintings.

Then a stimulating discussion of

Great Potential for Service

"It has rained for four days. How is the roof of your house?"

Christ, his character, and his life followed. Our home teacher concluded the meeting with a prayer that was thoroughly in keeping with the spiritual discussion.

My wife thinks that home teaching holds the greatest potential for service of any single function in the Church. This is a strong statement, because there are so many service-laden assignments. But her statement merits consideration. Regarding home teaching, she thinks there is too much criticism, sometimes too much talking and too little action, too little facing up to the situation at hand. There is too little awareness on the part of both home teachers and the families they visit of the opportunity to render a service that will never be forgotten, that will defy the passage of time, that will make the principles of the gospel live in a very real way, that will benefit both the teacher and those who are taught in countless ways, and that will result in many other blessings.

But I can't leave our home teacher here. There is more to be said. He "scattered sunshine all along the way" with subtle compliments, sincere words of appreciation, and tactful assurances that he was interested in our welfare. As he went down the porch steps he said, "It has rained for four days. How is the roof of your house? If it needs attention, call me up. I have a lot of time on my hands."

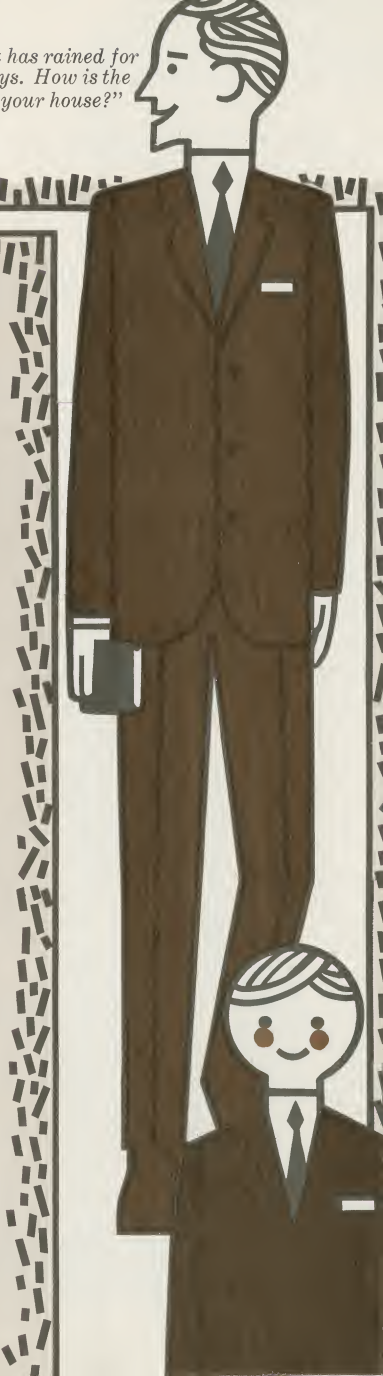
This last comment was a prize misstatement. He is principal of a school, has four children, is actively engaged in church work,

has civic responsibilities, has a large yard to keep up, and has a house roof and a garage roof of his own.

But our home teacher is not the only wonderful home teacher in the Church. There are many, many others. I know a home teacher who has the quality of persistence and who exercises it in a worthy cause. He is proud of the fact that he hasn't missed his monthly visits to his families in more than two years. He is proud that he can honestly say this is a duty in the Church that he has carried out to the very best of his ability, according to what he calls his "limited" talents. He says he doesn't really know how successful he has been in his home teaching, but that he always prays for guidance and inspiration before he makes his visits. I have heard members express great appreciation for his visits.

Another home teacher I know is a high school teacher. In private conversation his students call him "the prof," because he is so knowledgeable. Out of his experience as a teacher and counselor, he is able to give parents much help with their children. Young people seek him out to talk about their hopes and aspirations. Youth in the homes to which he is assigned get a special kind of counsel and guidance.

As a home teacher, are you proud and grateful when your families tell you how much they enjoy your visits and ask you to come again soon? Is not this the priceless reward that comes to a home teacher? ○



Val Camenish Wilcox recently returned from two years in Ethiopia, where her husband was with the faculty of Haile Selassie I University. She is a Relief Society instructor in the Provo 17th Ward.

Devil's Soup

By Val Camenish Wilcox

● A little scene is enacted, with variations, at family dinner tables the world over. It goes something like this:

Parent: "Clean your plate, Susie. Let's not waste any of this good food."

Susie: "I'm not hungry any more."

Parent: "Just two more little bites."

Susie: "Oh, let Chico have it."

Parent: "There'll be scraps enough for the dog. This food is what *you* took to eat, so eat it all."

Susie: "But I don't want it."

Parent: "Susie, we do *not* waste food. Eat it up now. Why, there are little children in India who are starving. They could make a whole meal of what you leave, young lady."

No doubt Susie could not care less about starving children in India, since she probably thinks mother made them up anyway.

At moments like this, we wonder if the prayer at mealtime loses some of its sincerity when such a phrase as "Thank thee for the food" is spoken thoughtlessly by well-fed children assured of every meal every day.

One small episode caused our children to give thanks for food more earnestly for a few days, at least, and maybe even for a lifetime.

It was a family anniversary—exactly two years after our arrival

in Ethiopia. We would be returning to the United States and home shortly.

During this overseas experience we had learned a great deal of another culture. For one thing, we had finally adjusted to the idea that we couldn't possibly care for all the homeless street children by ourselves. We had come to accept this fact, just as those appealing young waifs had probably come to accept their lot.

In celebration of our anniversary, and as part of family evening, we planned to have dinner at a Chinese restaurant where the food was known to be safe. Excitement mounted as we reviewed the niceties of behavior in public places. Restaurants were not new to the boys, but "eating out" was still rare enough to generate some eager appetites.

The menu held all sorts of imaginative items: bird's nest soup, stewed shark fin, braised phoenix wings, dry dragon eyes. Our second-grader proudly demonstrated his recent mastery of the printed word by reading aloud all the words he recognized. When he came to "devil soup" he was so intrigued that it was unanimously agreed we should try it.

Even the most daring was somewhat hesitant when the mud-colored liquid, thick with strange floating "things," was served.

"It's good, really!" one son assured us.

"It tastes real neat," another concurred.

Soon everyone was willingly eating the new soup except the seven-year-old who had insisted upon ordering it. Nothing, not even the charming little ceramic soup spoons, could entice him to try a single sip.

Of course we didn't want to spoil the evening over a mere bowl of soup, but we did ask the waiter to leave it in the hope that our little boy might venture to try a distinctively different taste. He had not changed his mind in the least by the end of the exotic meal.

We were all chattering happily as we approached the parking lot. When all the youngsters were seated in the car, we noticed another child, standing like a shadow just outside the door. His skin was as dark as the night. His shabby *shamma* (shawl or wrap) was dingy with dirt and far from warm. His feet were bare, and one was painfully misshapen.

Without having to plead, the boy quickly received a coin. He turned and soon blended with the dark shadows once more.

"Why did you give him money, Dad? He wasn't even our *sabania*!"

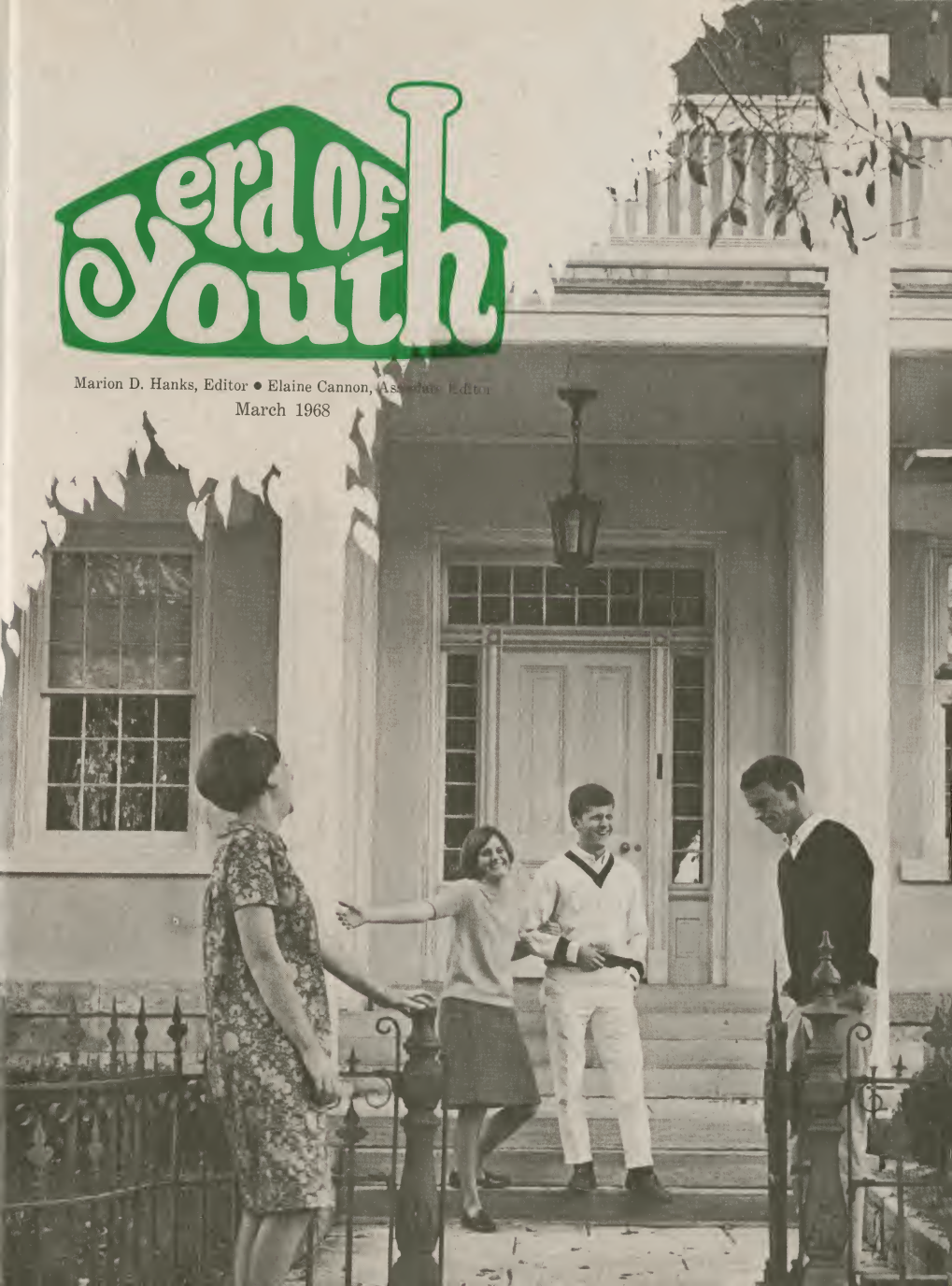
"No, son, he was just hungry."

Inside the car a hush fell. Six of us were remembering a bowl of devil soup left untouched on the restaurant table. ○

*Small boys often hire out as *sabanias* or guards to watch cars while the owners are in restaurants or theaters.

era of Youth

Marion D. Hanks, Editor • Elaine Cannon, Associate Editor
March 1968





The Home Is Here to Stay

Yesterday's table settings and manners are different, but table-time pleasantness knows no time barriers.

By Elaine Cannon

In a season of drop-outs, runaways, hippies, and those who scoff about the traditional hearth-side, we've taken a long look at the institution called "home."

We believe it is here to stay. Its foundations are not shaky—they might be firmer than ever. Young adults in a troubled world are readily acknowledging the blessing of a home where security, comfort, and a deep quality of caring can be found. There is no better place to go to trade frustration for peace. Such a home is more than a good sociological set-up: it's a great way to live!

Old-fashioned ideas work with new-fashioned folks, too. "Honour thy father and thy mother" . . . "love thy neighbour as thyself" . . . "the heart of the children shall turn to their fathers"—these are principles that, when practiced, bring such a happy home into being.

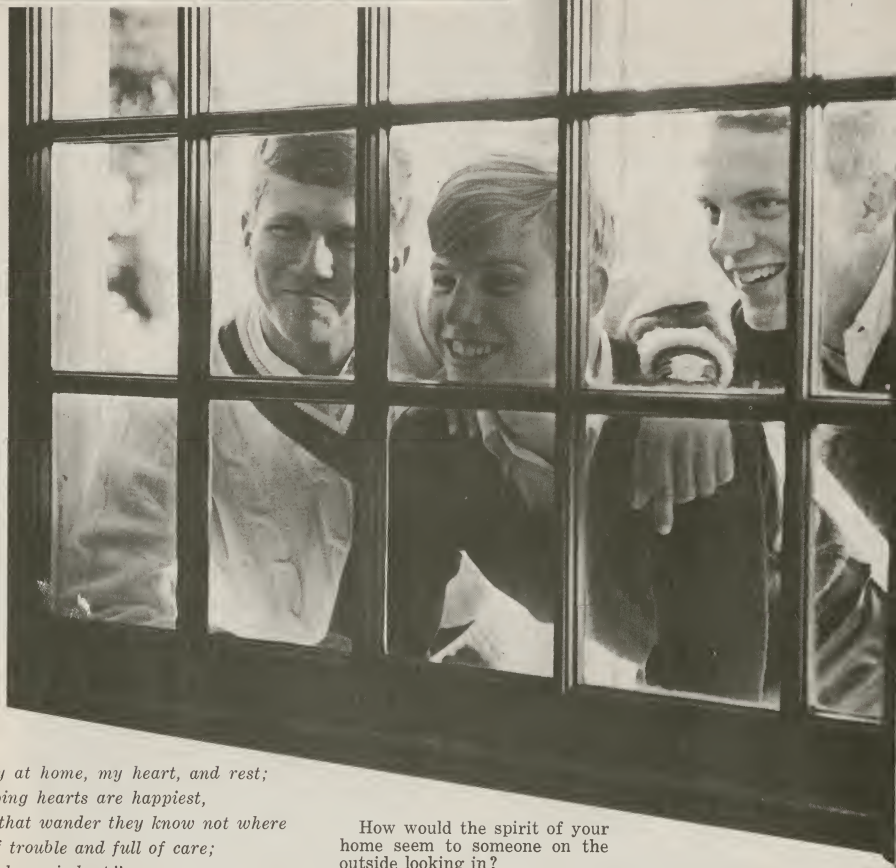
And when that's the kind of home you have, the words of the poet leap out from the page in special meaning . . .





Warm hands and warm hearts
feel as good today as when this
old hearth was brand new.

Kitchens should be friendly
places, whether the water spouts
from a pump to a pail or flows
into a stainless steel sink.



*"Stay, stay at home, my heart, and rest;
Home-keeping hearts are happiest,
For those that wander they know not where
Are full of trouble and full of care;
To stay at home is best."*

(Henry Wadsworth Longfellow, "Song.")

How would the spirit of your
home seem to someone on the
outside looking in?

This pantomimed proposal was the way love bloomed in a pioneer parlor, but the lesson of proper respect that surrounds a proper young lady is still a good one.





Ready for Inspection

By Marion D. Hanks

The young marine was living proof of the adage that the eyes are the mirror of the soul. He didn't look much different from other men in "search and kill" units in Vietnam—until you saw his eyes. His uniform bore the marks of repeated exposure to the bush and the rice paddies; his face reflected that experience, too, and the anguish of four months on a hospital ship recovering from wounds. But the eyes were clear and unwavering, the effect of their steady gaze somehow touching and encouraging, and conducive to confidence. It was startling how intensely the large group of military men listened as he spoke, following closely behind his commanding officer, who had just borne his witness to the LDS servicemen assembled in conference at Da Nang.

"I'm very grateful for Major Elliott," said the boy. "Knowing him has helped me keep my life clean and sweet. I would like to tell you very humbly that I believe my life will stand inspection."

What was it Paul wrote to the Corinthians?

"... let a man examine himself." (1 Cor. 11:28.)

To so live that our lives will "stand inspection"—our own examination, the close observation of dearly loved ones and of other men, the loving, compassionate glance of the Lord—is to live with fulfillment and peace, even in the midst of tragic conflict.



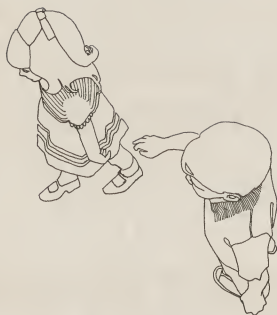
"Meeting! Meeting!" When the call echoed through the house, doors began to slam, and 14 little feet tramped upstairs, downstairs, around the corner, and down the hall—all convening in the living room for a family meeting. Chairs were dragged across the floor to form a circle, and then we children were presented with several problems that Mom and Dad were facing at the time. We were asked to analyze the situations and contribute our solutions to the problems. Boy! Did we feel important!



Democracy Begins at

A great and noisy discussion then followed, and we eventually came to a unanimous decision that all felt right about. We decided which car to buy, where and when to move, and how to celebrate Christmas; and our decisions held. Then we had the opportunity to help accomplish that which we unitedly had chosen to do. I was an individual, and my voice counted. Thus, I learned to love democracy early in life. As I observed other children whose parents largely did their thinking for them, I realized the value and responsibility of choice and knew that I, like my parents, must establish a democracy in my own home. Many modern parents claim to support democratic principles and yet rear their families almost under a dictatorship. Their children, future





HOME

By Marnae Brown

Marnae Brown is a high school student in Springville, Utah, and a state oratorical contest winner.

Illustrated by Sherry Thompson



citizens, are unable to make independent decisions, thus contributing to the apathetic generation we complain about. They are not taught to appraise, consider, and decide; and as a result, later in life, they sometimes default to the government to make their decisions in place of parents. Most of us resent too much governmental control, and yet we almost seem to force the government to run our cities, schools, and lives because we won't or can't take the responsibility of making decisions and carrying them out.

It is my responsibility and yours to prepare ourselves and our families for a democratic life. We must be ready to use our right to choose, and then choose the right. When the test comes, will you or your child be the one to give way to tyranny because dictatorship existed in your home? I intend to apply democratic principles in my home and in my personal life, for if democracy fails in the nation, it will be the result of failure in our homes. Only strong people can make a strong nation, and the key to this strength is democracy in the home.

Parents, give us teenagers the opportunity to think for ourselves, even if we stumble for a moment. Help us prepare to accept the responsibilities of citizenship and adulthood. Give us a chance to try and fail, to choose and grow. Teach us democracy. We are tomorrow's leaders and must be strong enough to preserve the unity of our government.

Parents, this is your day of decision. Would you dare call a family meeting and let your children help make a major decision? Try democracy in your home tonight, for the sake of your children and of the nation. Please!

Authority--Key to Action

By Reed P. Wahlquist

The call came on Wednesday. "We are having a special priesthood restoration program Sunday, and we would like you to give a ten-minute talk on the priesthood and what it means in your life."

The assignment was accepted and mulled over several times in the ensuing days.

By Saturday evening I had determined pretty much what I wanted to say. I would define priesthood and discuss our obligations as priesthood bearers. And yet something was not right. My discussion was too general, too unfeeling. It was a repetition of rote phrases. Priesthood seemed far too personal, even intimate, to be dismissed with the general statements I had in mind. It would take a definition in highly personal terms to describe such a sacred concept. I clearly needed a new approach.



In an effort to order my thoughts, I climbed into my car and drove out the boulevard away from the city. The lateness of the hour left the streets almost empty. Without having determined any particular destination, I was soon driving through a dark and silent canyon east of the city. The solitude was broken only by an occasional car heading back down the canyon. The only other light came from the glow of a half moon, which broke through the trees at places where the canyon floor widened out briefly before closing in again. Perhaps in this setting I could search out what priesthood really means in my life.

My search produced a flood of long-

forgotten incidents. All seemed to relate the same message. Priesthood is people; it is best understood through the lives of people. Priesthood is a group of high priests in a little Utah town walking as a quorum behind the casket of my grandfather, paying honor to one of their number who had been faithful. Priesthood is my father, returning from his mission at a time when the missionary ranks had been sharply depleted by war and difficult times. The Church had made an urgent request that each priesthood quorum send out at least one missionary as quickly as possible. In my father's quorum there was no one else able to go. And so he accepted a second call, and within a few weeks of returning from his first mission he was on his way to a second. Perhaps there is some priesthood meaning in my mother's decision that if my father was worth waiting for through one mission, he was worth waiting for through two.

Priesthood is what happens when a boy of six or seven wakes up in the night with a severe earache. His signs of discomfort soon awaken the entire family. His father calls in a fellow priesthood holder, and they place their hands on the boy's head and give him a blessing. In a matter of minutes all is quiet; the earache has subsided, and the family returns to bed.



Priesthood is a newly retired neighbor who with his wife is called on a mission. Their field of labor is in an unaccustomed climate in an area with sharply different social conditions. They become discouraged and occasionally wonder what is being accomplished by their efforts;

but they will stay and do their task, because their faith in the Lord is strong.

Priesthood is a prominent educator, confiding that much of his career has been shaped by one sentence in his patriarchal blessing, given while he was still a boy.

Priesthood is a young man on his way to the mission field.

Priesthood is the overwhelming sense of awe at his calling engulfing a missionary as he travels from a tiny branch to a district conference. A devout woman in poor health has just queried, "But what will we do if we need the priesthood while you're gone?"

Priesthood is sitting in the Tabernacle with eight thousand other men, leaning forward to catch an occasional word from the speaker at the rostrum, because he is the Prophet of God.



As I drive along I think of a middle-aged man in the psychiatric ward at the hospital. The two elders assigned to administer have spent several hours going from floor to floor. It is late before they gain admittance to the patient's section. He has not yet gone to bed; he is lightly dozing in a chair in his room. "I was afraid you wouldn't come," he says as we enter the room. "I left the door open and stayed up just in case." After a blessing is given, there is little that can be expressed by words. The man embraces the elders and cries softly. In a shattered and crumbling world there is still the priesthood.

Priesthood is a fine professional man who has been vocal in his criticism. His associates have frequently heard his

complaints. But on this occasion he asks the elders to administer to his wife who has been stricken seriously ill.



Priesthood is a letter received at the personnel section of a large military base. A bishop from a tiny Idaho community has written on behalf of a soldier from his ward. The boy's father has just died, and the boy is needed at home to help bring in the hay. The letter is poorly written. But one person reads the letter with deep pride, knowing that it represents a good man who has accepted an awesome responsibility. The bishop is using all his talents in the service of the Lord as long as the Lord may request them.

By now the canyon ride is almost completed. Soon the lights of the valley to the west will explode into view. The words of a popular song cross my mind almost imperceptibly: "Love isn't love 'til you give it away." Maybe that is the definition I'm searching for. Priesthood is really inoperative unless it is used in someone else's behalf. It is a gift of God, given to insensitive, imperfect, and doubting men for their own perfection. But it is a gift to be shared. Like love, it must be given away. One honors his priesthood by using it for the uplifting of others. It suddenly seems so clear. Priesthood is really service.

The lights of the city sparkle like a jewel. The streets are strangely deserted now. I snap from my reverie and head for home. When the dawn comes I will have my talk.

● In a far-off Arizona desert lived a little Navajo Indian boy. He was born September 5, 1949, in a very humble hogan. Let me tell you what it means to be this Navajo Indian, what it means to be a child of the yellow sand country, what it means to be a son of the *dineh*—the people.

My home . . . a hogan at the foot of the high red cliff cut off against the sky, with friends who come to help with the building of the hogan—six sides, plastered mud, notched logs, and the smoke hole in the roof. It means the finished hogan being blessed with the sacred cornmeal, as a soft voice chants . . . all this with a blanket-covered doorway facing the rising sun. It means the summer home sheltered by cedar trees, with a dark-faced Indian woman watching, boiling mutton, stirring corn mush. It means feeling your sheepskin bed change to a blanket of happiness while you sleep outside with the moon hanging low.

It means flocks of sheep wandering over the sagebrush country, searching for grass . . . the sad and faint bleat of the lost lamb, and the fear of the coyote. It means running toward the sound, only to find the baby lamb caught between rocks, and to think happily, "Lambs are little fools!" as you rub its soft wool against your chin . . . then to drive the sheep homeward with a tin can filled with stones.

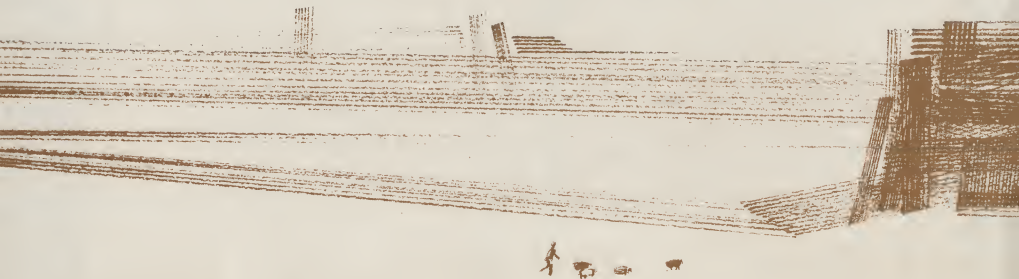
It means being lost in the jungle of a dream under the hard blue flatness of the sky, having this beauty put beauty-whispers into your heart, and painting the

beauty-whispers on the rocks and sand of the desert . . . with laughing thoughts, laughing heart, to paint the beauty-whispers in the sand. It is to know and feel that you are an Indian and to be glad . . . to know that time cannot change Indians.

It means my people—to see the mother sitting in the shade of the hogan home, weaving, making the rug grow with swift fingers . . . to look at her thick coil of black hair tied with strands of white wool . . . to feel a longing to touch the thin brown cheeks. It means to watch the father hammer his dreams into silver rings; to believe in the good medicine of the people; and to keep your feet straight on the beautiful trail.

It means the old men with bent-down shoulders and wrinkled copper faces—old men with thin gray hair, sitting in the shadow of gone-away days, in the long hour when the past becomes the future . . . old men with feet following the trails of yesterday, knowing not the path of new ways . . . old men together talking, talking of the other days, painting pictures with words while their cold blood runs warm with the tales. It means this thinking of the youth who hears, "The old days were good, but they can never come back again." We must not look the backward way with the old men. To live in the past is a tired thing.

It means being surrounded by a white world of white men and trying to see good in the white world. It means the



shock of learning that today is not an Indian world. It means the Indian tearing himself from the past of today, to enter the tomorrow of many days, of new things. It means the Indian leaving through the door opened by the white men, for a school of red brick houses and strange people, and seeing that from this school, new thinking ways and new acting ways reach out to the people, to make a nest in the hearts of the young . . . seeing the old and the new meet to bring a change in the old ways. It means finding in this world of red brick houses an understanding face, and learning that deeper there beats an understanding heart.

It means painting the gospel in their hearts, finding the people holding on to the rod of iron, the fruit for them to partake, and to know and feel that the time has come.

This is what it means to be a Navajo Indian, son of the *dineh*. I am a part of the picture of my people. This picture has given me a dream that will live, a dream that causes me to shake inside with a burning to teach my people the gospel. I am interested and willing to paint the gospel in their hearts for the world to see. ○

A Son of the Dineh

By Don Smith

Illustrated by Ed Maryon



This Simple Precious Heritage

By Dianne Marie
Whitlock

*I love the smell that fills the ward house halls
And sounds that echo in its hollowness,
As voices of laughter and comfort from the past
Softly bid my memory recall
The timeless hours spent with eternal
Friends now here only in my heart.
Present is that musty smell that darts
From out the kitchen where good sisters fixed
The banquet feasts. The chapel organ
Tells of Christmas upon Christmas—of pipes
That filled each heart with chimes of New Year's glow.
How comforting to know that I lived here
And have this simple, precious heritage
Of hymns and chimes, and food, and friends, and God.*



Poetry by Youth

A Father's Love

By Doyle P. Buchanan

*A child is his father's heart,
His honor and his glory;
The motivation of his art,
The ending of his story.
How like the Lord are fathers
Who live their lives for chil-
dren.
With gentle words, souls full of
love,
They lead them up to heaven.*

Soul Survivor

By John Blosser

Last night, on our perimeter, Worrying more, about worrying them.
A man fell in the barbed wire coils
And, in his delirium, Yet, in his one time of trial,
Sobbed these words; Still, the mighty hope remained—
“Oh, dear Christ!” The faith in higher strength, in mercy;
Then I thought, “Just how can I,
Even at my most contented,
Ever turn my back on Jesus?”

*(John Blosser, stationed in Vietnam,
penned this poem following his dis-
covery of an Improvement Era in the
orderly room on base.)*

On the Scene

What a time we had with LDS youth in the New England area! President and Sister Boyd K. Packer and their family of teens lined up a group of boys and girls, and off we went on a jaunt to see what it's like to be a teen in New England. And it's great! One gets the American heritage mood in a hurry gazing at the bridge where the "shot heard around the world" was fired . . . the "Old Manse," whose walls echoed with the wisdom of authors Ralph Waldo Emerson and Nathaniel Hawthorne . . . the little red schoolhouse one sings about in folk music and poetry—truly a favorite spot! Longfellow's home is an education in itself, and to cavort over the ancient gristmill wheels is an unforgettable experience. But scenic country isn't all they love in New England. They love the Church, and some of the elders are having a special experience working with a convert who is prominent in the area of Newfoundland. He's T. Porteous Bolton, district councilman, and through his generosity and the help of the elders, over 500 parcels have been distributed to nonmembers. These packets include a personal letter, the Book of Mormon, and several Church pamphlets.

Examining the material in a parcel to be distributed to nonmembers are: Elder Garff G. Cannon, Salt Lake City; Elder Arthur J. Hobbs, Midvale, Utah (standing); T. Porteous Bolton, holding the contents of the five-hundredth parcel; Elder J. Gordon Reynolds of Murray, Utah; and Elder G. Stephen Chard, Layton, Utah (seated).



Kenneth Shelley, 16, member of the priests quorum of Downey Fourth Ward, South Los Angeles Stake, became United States junior men's figure skating champion in recent competition in Philadelphia. He and his partner, Jo Jo Starbuck, won a place on the United States Olympic team.

Kenneth who trains for long hours every day except Sunday, began skating when he was just five years old. His parents, Mr. and Mrs. Rulon G. Shelley, are active Church members whose children all take part in LDS affairs as well as school and civic functions.

Vincent Harvey is a fifth-year medical student at Glasgow University in Scotland and has been president of the Medical Students Association. He spent last summer in Utah and worked as an intern at the LDS Hospital. A highlight of his sojourn there was meeting President David O. McKay.

with the Editors



A prize of \$1000, a complete wardrobe, two trips, and a job with a leading magazine have been won by a Brigham Young University coed in a fashion writing contest—men's fashions, that is.

Dona Gregory, a senior student in advertising and public relations, received word that she had been chosen the winner of the Burlington Award in Men's Fashion Journalism.

Miss Gregory, daughter of Mr. and Mrs. Ward H. Gregory of Ogden, received the only prize in the contest,

which was entered by students from 1,000 universities and colleges.

She wrote an article forecasting 1968 men's wear, obtaining her information by interviewing a number of western fashion authorities and consulting trade publications.

Miss Gregory attended Ogden High School and Weber College before entering BYU. She was society editor of the *BYU Universe*, student daily, for two years and served as editor-in-chief last summer. She is a member of the BYU Women's Press Club.

What do you do at a computer dance? Dance, of course. And when it's one staged by M Men and Gleaners, you eat, too. Such a party in the Hillside Stake, Salt Lake City, brought the attendance from 35 regulars to 150 and encouraged friendships between people who might not have known each other otherwise.

People were paired up by the computer. They met at one of the wards and all went by chartered buses to a basement warehouse, which had been amusingly "decorated" with pathetic strips of crepe paper. The girls prepared box lunches of special treats, and everybody loved every minute of the party.

Members of Hillside Stake in Salt Lake are proud of their M Men and Gleaners and the full program they enjoy. A monthly newsletter of several pages reports the weekly get-togethers. Gary Neeley and Sandy Gale are the catalysts in that crowd.



Dear Sir: I need help with a serious problem. All my life I've wanted to go on a mission, but now my girl friend and I want to be married. I am a freshman attending university.

Answer: Before now you will have received a personal answer to your letter, but we thought you and other young people would be interested in an answer supplied by a missionary to his younger brother who had this same question. Read it, and consider it carefully.

Dear Bob:

In your letter you mentioned that you need advice, and while I don't claim myself to be a guidance counselor, I certainly understand the position you are in. I said "position" instead of "problem," because you don't really have a problem in the usual sense of the word. The girl you are going with is the one who has the problem, because she has to make the decision as to whether or not she can accept your standards.

Bob, the standards of the Church are the highest in the world because it is the true Church. Mom and Dad have given us the proper training, and we know what's right and wrong. Now Bob, you know it's right to put the Lord first, and you know it is right to go on a mission. Therefore, you really don't have a problem, as I see it.

Have you ever really talked it over with this girl and explained what your position in the Church is? You have to set the example. Tell her that you are preparing for a mission and will be gone for two or two and a half years; then let her make her decision.

Bob, I think your prayers have been answered in the fact that you have this challenge to do either what is right or what is wrong. If we pray for wisdom, the Lord gives us problems to overcome, and as a result we gain wisdom. No girl is worth sacrificing a mission for, and one who really understands the gospel would never want or permit you to do so. Just think ahead a little and see if you don't get a realization that this is true. You may not understand fully at the moment why you should have such a choice to make, but once you arrive in the mission field you will

find out how wonderful and important it is.

Find out just how much you and the Church really mean to this girl. Is she mature enough to look ahead and realize that everything will be better for both of you if you have faith enough to serve the Lord? Continue to pray and to talk to Mom about this. No matter how dark it may look now, things will work out if you seek first the Lord's kingdom.

If more needs to be said, write and ask. That's what brothers are for.

Love,
Paul





Photo by Ralph Reynolds

Teaching

Conducted by the
Church School System

Searching for Self-Understanding

By Neil J. Flinders

Neil J. Flinders, currently pursuing his doctorate in administration and human relations at Brigham Young University, formerly was supervisor of seminary teacher training at Ogden LDS Institute of Religion adjacent to Weber State College.

● Students who learn most effectively are usually skilled in exercising the art of choice. Likewise, teachers who teach most effectively are those who consistently make quality decisions. This article is concerned with some of the fundamental forces that affect the quality of decisions teachers and students make. If the challenge seems somewhat overwhelming, one need not be discouraged. It is merely a reflection of the character of teaching itself, which traditionally has preoccupied itself more with what *ought to be* than with what *is*.

It is recognized that some learning occurs by chance, some as a result of informal environmental influences, and some as a result of self-directed study. But the assumption that justifies teaching as a formal endeavor is that a teacher can cause another person to encounter and assimilate specific ideas and feelings, and that he can do this more effectively than if the learning process is left to chance or informal efforts. Teaching as a professional occupation seems to be based on this idea.

But teaching effectiveness for the professional or the layman is

not always easy to determine. For those who desire to teach effectively, there is a need to share in the responsibility of evaluating their own instruction. This is necessary because the teaching-learning process is quite complex. Some dimensions of this process are partially, if not completely, hidden from outward observation. To illustrate, consider these dimensions:

First, there is the covert or inward dimension, the experiences of thought and feeling that go on within the person. These take place both within the student and

The greatest lesson a teacher can learn is to see himself as his students see him.

within the teacher, and usually the experiences are somewhat different in each personality.

Second, there is the overt or outward dimension, the behavior that is open to the view of observers—the physical expressions and the verbal exchanges. Some aspects of these intra-personal and interpersonal experiences are more clearly understood and assessed by the participants than they are by observers in the classroom. It is at this level that the teacher and the student can make a unique contribution.

The following notes are designed to help the teacher and the student see themselves more clearly in their respective roles. They are descriptive of some aspects of the teaching-learning process. It would seem that if the search for truth is as important as our theology indicates, there is a moral obligation for all students and for all teachers, in the professional as well as the lay setting, to improve their performance. The key to this improvement seems to reside in *self-understanding*. President Brigham Young, expanding on this theme, which was introduced by Joseph Smith, makes this comment:

"The greatest lesson you can learn is to learn yourselves. When we learn ourselves, we learn our neighbours. When we know precisely how to deal with ourselves, we know how to deal with our neighbours. You have come here to learn this. You cannot learn it immediately, neither can all the philosophy of the age teach it to you: you have to

come here to get a practical experience and to learn yourselves. You will then begin to learn more perfectly the things of God. No being can thoroughly learn himself, without understanding more or less of the things of God: neither can any being learn and understand the things of God, without learning himself: he must learn himself, or he never can learn God. This is a lesson to us. . . ." (*Journal of Discourses*, Vol. 8, pp. 334-35.)

Before a teacher or student can improve, either he must see and feel a need for improvement or he must possess an unusual degree of love for his role that will express itself in his going the extra mile. For some individuals it is easier to blame ineffective classroom experiences on the student's lack of interest, motivation, or apathy than it is to face one's self and his own limitations. For others it is easier to blame the teacher's poor preparation, odd personality, or other idiosyncrasies than it is to face up to their own limitations as students. The correction for some of these conditions that create barriers to learning seems to be in coming to a greater degree of self-understanding.

In other words, it seems to be of vital importance that each individual come to see himself, to experience himself somewhat as others see him and experience him. Perhaps this total unity or oneness is not as practical or as possible as we would like it to be. But with honest effort it is possible for an individual to increase his awareness of how others are experienc-

ing him, how they are seeing him, how he is making them feel. When a mutual effort by both student and teacher is made in this direction, the opportunity for potential learning is increased. Let us consider each of these roles in more detail.

Prerequisites to Effective Teaching

There seem to be at least four prerequisites to effective teaching:

1. One must be capable of generating an accepting type of love for others. A lack of communicated feeling for others interferes with the development of security that permits a student to drop his defenses against the teacher so he can become involved in the learning process at hand. When one has to concentrate on defending himself psychologically, he is less able to spend that interest, energy, and attention on the learning task. In this realm of accepting others, teachers are usually specialists.

Each individual has varying degrees of ability to accept others or to be able to relate with them. It is easier to feel close to some individuals than it is to others, because of personality characteristics. The Savior taught that one's ability to accept others or be able to relate with them is a matter of spiritual maturity. And as President Young indicated, we grow spiritually by acquiring self-understanding.

The more one grows as a person, the less he is likely to be shocked about individuals who differ from him in viewpoint, values, and personality. This absence of shock makes it possible for him to develop an affinity for another person as a person and to accept him without constricting his own self-response. Too often, teachers are capable of relating only with certain types of individuals. Others make the teacher feel ill at ease, resulting in an estrangement of feeling. This also may result in the teacher's

specializing in relationships with individuals he can accept, and avoiding or ignoring those he cannot accept. This reduces much of his classroom behavior to an encounter with just the minds of his students, and their feelings or whole selves are ignored. This makes for an anemic relationship, one that is also dangerous and is causing much conflict in our society as well as lack of effectiveness in religion education programs.

2. One must master self to the point that he is free to express himself in a spontaneous manner. When self-exposure is absent, the interpersonal encounter is hollow and devoid of authenticity and integrity. An authentic encounter of one person with another is what constitutes teaching by example. This is probably what Jesus had in mind when he said one must lose himself or his life in order to find himself—to become effective. Examples that teach are examples that are spontaneous by-products of the individual's own guilelessness. Such encounters take place on an affective or feeling level as well as cognitively.

3. One must acquire that which he wishes to give. A teacher cannot effectively give in sufficient clarity for him to make communicable that which he does not possess. He needs to be able to explain as well as to name.

4. One must master through practice the mediums whereby he can give what he possesses to others. The communication process must ever be the teacher's primary concern, on a professional level. It is in the process of communication that the teacher implicitly claims to be an authority, or a professional. He is paid because of his ability to communicate successfully with others. When he cannot or does not communicate effectively, he fails to accomplish that which he claims he can accomplish.

The basic obstacle of true professionalism in teaching is self-consciousness, a form of selfishness, which is symptomatic of inexperience, unpreparedness, and immaturity in the role that produces the fear that turns one's thoughts to self. Almost everyone struggles to some degree with this challenge. It is in overcoming this obstacle that the growth which creates great teachers is acquired. To suffer unduly with self-consciousness prohibits healthy, successful performance in the classroom.

In light of this barrier, there appear to be three rather distinct stages in a teacher's development. These stages are distinct enough to be identifiable, but they are not mutually exclusive. More accurately, they exist along a continuum, but in this case, to think of them as stages helps to illustrate the need for continued development. It seems that the secret of successful teaching resides not so much in the finding as it does in the searching.

1. *The inhibition stage*, characterized by inhibiting fears, such as stage fright, lack of confidence, and a general inability to perform. These make the person less acceptable or nonacceptable in the role of a professional teacher.

2. *The display stage*, characterized by pretension and preoccupation of the individual with the selling of himself. In this stage the teacher puts himself on display—see me, see how much I know, see how colorful and likable I am, and see how much authority I have. The individual at this stage is primarily concerned with displaying either his knowledge or his personality for the sake of personal gain—socially or monetarily. His teaching may be colorful and entertaining, but despite the eloquence and magnetism, its effectiveness is consumed with the narcissistic pretension with which it is enveloped.

3. *The radiation stage*, characterized by the unconscious giving of self to other selves—going the second mile without realizing it is the second mile. This is the teacher with humility, the mature teacher, the teacher who is capable of giving without demanding something in return. He loses himself, and in so doing he finds himself; in that discovery he reaps unexpected rewards obtained in no other way.

Involvement Teaching

Even though a teacher is able to grow in proficiency and self-confidence so that he is capable of performing well in the role of a teacher, this does not qualify him as a professional. A new challenge to his adequacy comes with each experience in the classroom. This is somewhat like the challenge that faces the professional golfer as he traverses the same course with its respective sand traps, roughs, and waterways. There are some bad days among the good. Each teaching experience is in effect an attempt to overcome anew a familiar series of barriers.

The degree of success a teacher achieves is, in large part, reflected in the extent to which he is able to descend the steps of involvement in the teaching-learning process. These steps, like the three stages mentioned previously, appear along a continuum. They are not mutually exclusive. It is also of interest to note that the teacher must move along these steps with each individual student. On any given day, he may find himself at different levels with different students in his class.

The following chart is one way of visualizing the challenge that faces a teacher as he attempts to lose himself and in so doing to involve his students in the classroom setting so they will actualize themselves through the learning they experience. ➔

Description of Teaching Situation

Comment On Its Effect

1. *When the teacher is primarily involved with himself.* He is concerned about his self-assurance, how he looks, and what people are thinking about him. He is self-conscious, nervous, and inhibited. He is unable to sense the needs of his students or to concentrate on the subject matter, because he is so concerned with his own self-consciousness.

Effectiveness of teaching is usually poor under these conditions, because when a teacher is expending his attention, interest, and energy on himself, he cannot be giving them to his students.

2. *When the teacher is preoccupied with his subject matter.* He is concerned about his notes or lesson plan. He loves the subject matter or the gospel more than he loves his students. He may be eloquent and even arrogant at times. He may be able to quote many scriptures and give authoritative answers, or he may be dry and uninteresting. At any rate, the students usually do not feel free to respond and interact. They most often tune the teacher out, sit in silence, or talk and whisper among themselves about something besides the lesson material. If they are courteous, they endure the hour, but they seldom enjoy it.

At best, such teaching may be momentarily entertaining, but it seldom has significant or lasting effect on the students.

3. *When the teacher interacts with his students.* He is confident enough of himself and his preparation that he is free to sense the thoughts and feelings of his students. He is able to relate with his students and encounter their concerns and questions in a spontaneous manner. Students reciprocate the teacher's interest in them by voluntary involvement.

Students become involved; they express themselves and their ideas. Students may challenge the teacher and his views on the subject being discussed.

4. *When the teacher leads his students into an involvement with the subject matter.* Because of his relationship with his students, the teacher is able to interest them in a vigorous examination of the subject matter being considered. He is able to relate the subject matter to the needs and lives of his students.

Students question and begin to study on their own. They exhibit a hungering and thirsting after knowledge.

5. *When the teacher so structures the classroom experience that he inspires his students to begin to interact with one another on the subject.* The students exchange their individual feelings and views on the subject under discussion with each other. They exchange, as it were, testimonies and check and weigh their opinions with the opinions of others. Their discussions continue after class, and they look forward to returning to the next class period.

The teacher is not the center of attention. Important and vital principles are the major concerns along with the feelings and opinions of other individuals in the group. Student feels truly involved.

6. *When the experience in the classroom leads the student to become involved in self-introspection.* This is the goal of meaningful education, because it leads to behavioral changes—both in growth and in repentance. This experience usually follows experiences of meaningful involvement.

This is the ultimate aim of the conscientious teacher, and usually follows when a teacher is able to artfully combine steps 3, 4, and 5.

Implementing Involvement Teaching

It is common for most teachers to preoccupy themselves with what *they* are going to do in the upcoming class time. In terms of involvement-type teaching, this mindset is not as fruitful as one in which the teacher becomes concerned about what the *students* are going to do that will result in fruitful experiences for them. This attention on what the students are going to do stimulates ideas in the mind of the teacher on how to involve them. They become the focal point in planning rather than the teacher or the subject matter. Don't think, "What can *I* do today in my class?" Rather, think, "What can I get my *students* to do today in class so they will increase their understanding and have a meaningful experience?"

It is hoped that the self-examination that may be derived from the foregoing material would prove helpful to teachers as they endeavor to establish individual programs for continued self-development.

With the above description of the teacher's role in mind, it is easier to see the relationship the student has to the teacher. As

indicated in the chart, a teacher's behavior is closely associated with the student's behavior. Students can help the teacher become more effective or they can inhibit his effectiveness. This is particularly noticeable in teaching adults with backgrounds in higher education. It is easy for them to assume a hypercritical attitude and to give the teacher the feeling they are sitting in judgment on him. This setting does not lend itself to effective teaching-learning. Just as it is necessary for the teacher to work himself along the continuum through the stages of inhibition and display to radiation, it is also necessary for students to move along a continuum through various stages. To illustrate this, consider these three stages, shown on the chart below.

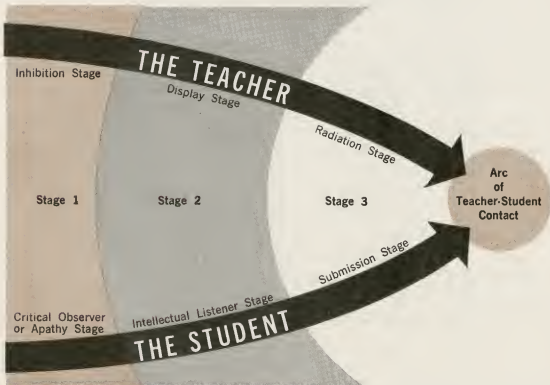
The apathy or critical observer stage. A student in this stage may exhibit a marked lack of concern for what the teacher is doing. He may whisper or even converse in audible tones with his associates, or he may close his eyes and sleep or think of "more interesting" things. Equally disruptive of the learning process is the student who displays an egocentric attitude of "what can you teach me?" or "who

are you to be telling me?" Or a student may radiate a feeling of "just try and teach me; I dare you."

The intellectual listener stage. Quite often a student will leave the above stage by reminding himself that he doesn't know everything and perhaps he might pick up something of interest if he pays attention. Thus he becomes intellectually involved to some degree. He may listen attentively or perhaps ask questions and spar intellectually with the teacher by challenging him with comments and questions. Teachers recognize students in this stage more by the feelings they convey than by what they say with words.

The submission stage. The term submission as used here does not infer force or a loss of identity. It means that the student has willingly brought himself in tune with what the teacher is attempting to accomplish and identifies with the teacher's interest in him as a student and in the importance of the ideas or subject matter being discussed. At this stage the student is no longer trying to protect his image in the eyes of others. He becomes immersed in the learning experience and finds himself communicating and being communicated with as a total person. He is accepting and feels accepted. There is an aura or arc of feeling that envelops both student and teacher. At this stage the spirit of God is most able to witness and direct the learning process.

Students can help teachers move toward the radiation stage if they themselves move toward the submission stage. Likewise, teachers can help students move toward the submission stage if they themselves move toward the radiation stage. It is not a one-way process; it is a mutual, reciprocating endeavor. It is a matter of casting one's bread upon the waters and having it return unto him. ○



The Rewards of Excellence

BY JAMES T. DUKE

● "What's in it for me?" This question is frequently asked today, although it is often stated more subtly. People want to know why they should do something before they do it. They want to know what benefits will come to them or their families. They want to know that they are not wasting time on unproductive activities.

Sometimes, however, too much emphasis is placed on reward, and men lose their sense of perspective. They may place too much importance on tangible, financial reward at the neglect of less tangible but still worthwhile rewards, such as the feelings of happiness and accomplishment. And often after receiving reward, we find that it does not bring the happiness we had hoped for.

The ancient Greeks, who made such an important contribution to our heritage, believed that each thing was capable of perfection or excellence. Every object or person had a function that was thought of as a state of excellence: The excellence of an eye is to see, the excellence of a knife is to cut, and so on.

From this grew a great moral philosophy regarding the excellence of mankind. The excellence of man is to think—to reason. This is the quality that sets man apart from other creatures.

However, the Greeks also recognized differences in individuals. All men are different; thus each man possesses a special individual excellence in addition to the ability to reason. Each man must find his own excellence. He must examine his own talents and virtues and seek to excel in those qualities that set him apart from other men.

The Greeks believed that excellence should be pursued for its own sake, not for any reward. The perfection achieved was its own reward. Activities

were viewed as being *ends* in and of themselves, not as *means* to other ends.

This principle is an extremely important one for mankind today. We should pursue activities because the activity is enjoyable and worthwhile and because it contributes to the welfare of our fellowman and brings joy to us, not because of financial or social rewards. Thus the Lord said: "... men should be anxiously engaged in a good cause, and do many things of their own free will, and bring to pass much righteousness." (D&C 58:27.)

This conception of the worth and perfectability of man is consistent with our Christian heritage. Christ taught that man should strive for personal growth and self-development. Man should maximize his own talents, skills, and virtues and pursue goals of self-expression, self-realization, and creativity. He should love his fellowmen and serve them without thought for his own position or fame. *Joy is in doing, not in having.*

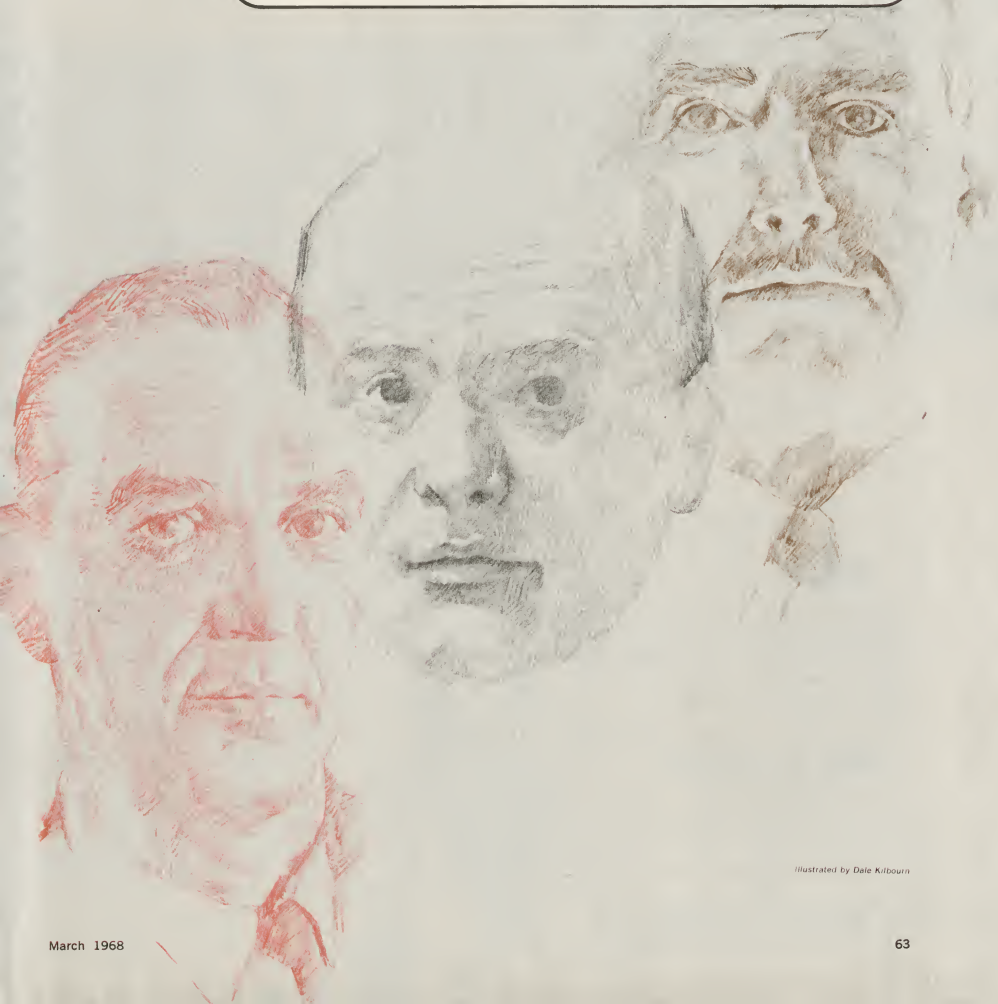
The problem is, how do we apply this principle in daily living? Let's discuss several typical situations and suggest some applications.

Occupation. The principle of excellence should lead the individual to seek an occupation that expresses his own talents and abilities, one that he can enjoy doing regardless of the financial compensation. But many jobs that must be performed to keep society functioning are not of this type. Some jobs are boring and repetitious and contain tensions and pressures. Often men do not have the training to get jobs that allow them to express their talents.

But the principle of excellence provides us with a way to look at our jobs. We should find and focus on the worthwhile, useful aspects of our occupations.



...all men possess a particular excellence
in addition to the ability to reason.
Each must find his own excellence.



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A reexamination of motives is vitally needed in most lives, the author claims.

We should be concerned about doing the best job possible. As a result, the job will be more pleasant and more rewarding to us.

Homemaking. The role of woman is very different today from that of fifty or a hundred years ago. She is better educated, more interested in the world around her, more active in community and church affairs. Sometimes a woman feels tied down to her home and family, and she feels she cannot find expression of her interests in the community.

Again, the principle of excellence provides a way for her to look at her activities and to seek to perform her tasks with excellence, to find joy in her work, and to think of her activities as useful and enjoyable. She should seek to enrich her life and the lives of family members by the joy, contentment, and creativity that she brings to the home.

Family relations. In dating, sometimes a boy will choose a beautiful girl because of the prestige such a date will bring him. A girl may accept a date from a boy she doesn't like in order to attend an important dance. Or perhaps she will refuse to date a boy because he is not good-looking, his car is too old, or he is not a good dancer. In such cases, emphasis is put on attainment of some extrinsic benefit rather than on the intrinsic enjoyment of being with the other person. But eventually most of us decide on one person whom we learn to love, and we find we are happy just being with this person. The relationship is worthwhile in and of itself. Being together is not a means to a goal—it is the goal.

A person shouldn't marry just to get a good cook or a good financial supporter. He should marry because he wants to share his life with another person.

Love involves doing things with people because of the intrinsic

worth of people and of the activities you share, not because of the rewards that will come from helping others or giving them love.

Church activities. Sometimes we hold or seek a church position because of the rewards that might come through the position. We desire to be "seen of men." We seek to increase our prestige in the eyes of our associates. We put on a false front of humility and spirituality without truly humbling ourselves and becoming servants of our fellowmen.

The principle of excellence should lead us to examine our motives for engaging in church activities. Do we really enjoy teaching Sunday School or Primary, being on the genealogy committee or in the quorum presidency? Do we engage in church activity to be seen of men or because they would think badly of us if we didn't have a position? Are we focusing on the reward rather than on the service we can render? If so, we should look, reexamine our motives, and seek more excellent, worthwhile aspects in our callings. We should engage in church activities because of eternal worth, not because rewards will come from them.

In all areas of our lives—in our jobs, in our relationships with our families and our fellowmen, in our church activities—we need to find the worthwhile qualities and to focus on them. We should seek meaningful goals and insight in our lives and let these govern our attitudes.

Then we can truly have excellence as our ideal, an ideal that will, in the words of Livingstone, "lead men to desire the good, in all its forms, not for results or accidental advantages but for itself, and so drive them on past the lesser ideals of money, position, and power, to be content with nothing less than the best of which human nature is capable." ○



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Orchard Country By Frances Hall

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Whose fruit trees shake
their petaled snow
On streams
from high-peaked solitude
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And the valley sends
where the storm winds blow
A morning blush
that is garden hued
With summer's sweetbriar
attitude
Of joy for the way
brief blossoms grow
When the sun digs deep
in a soil renewed.



Richard L. Evans

The Spoken Word

The Place to Begin

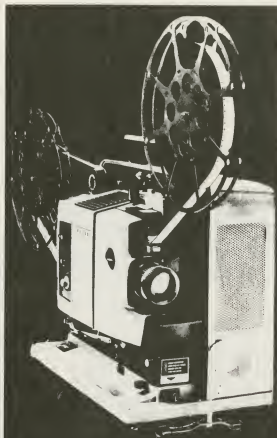
The Past isn't here to speak for itself," said an unknown writer, "and hence gets a better reputation than it deserves." "Very strange is this quality of human nature," said Phillips Brooks, "which decrees that unless we feel a future before us we do not live completely in the present. . . . [Human nature] always must look forward."¹ At a time of looking two ways at once, sometimes we glamorize the past and think it was better than it was. And sometimes we expect too much of the future and presume that its problems will solve themselves. But both are important—the past for lessons learned, the future for assurance of eternal continuance. But between the two is the present. *Here* is where we are. *Now* is when we're living. "That which we are, we are—,"² said Tennyson, and if we are to be anything better, this is the place to begin. And it comes down to a question of character. The "result of any man's life will consist of his character multiplied by his circumstances. . . ."³ "It is moral courage that characterizes the highest order of manhood and womanhood," said Samuel Smiles, "the courage to seek and to speak the truth; the courage to be just; the courage to be honest; the courage to resist temptation; [the courage to respect and enforce and live by law]; the courage to do one's duty. If men and women do not possess this virtue, they have no security whatever. . . . [And] a great deal of the unhappiness, and much of the vice of the world, is owing to weakness and indecision of purpose. . . . The weak and undisciplined man is at the mercy of every temptation. . . . To be always intending to live a new life, but never to find time to set about it"³ is exceedingly frustrating and shortsighted. "The Past isn't here to speak for itself and hence gets a better reputation than it deserves." The future is limitless, everlasting. But "that which we are, we are." And that which we ought to be we had better begin to be. Now is the time to perform, to repeat—to improve.

¹Phillip Brooks, Sermon XVIII.

²Alfred Lord Tennyson.

³Samuel Smiles, *Character: Courage*.

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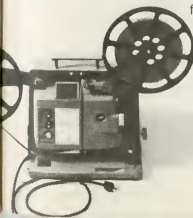
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A Woman's Golden Years

By Hattie B. Maughan

With more people living until they are seventy, eighty, and even ninety, psychologists, sociologists, and geriatrics specialists are working overtime to lick the bugaboos of retirement and aging. Through all the furor, our Church has maintained a notable equanimity. One might draw a simple conclusion and say, "In Church service there is no retirement age, and theoretically Mormons don't grow old." Surely the vigor and youthful outlook of our aging leaders would tend to bear out this oversimplification.

But individually, and as a Church, we do have concern for those who have problems of adjustment when their years of economic productivity are terminated. Some of these needs have been anticipated through our Church Welfare Plan, but it is not of material need that I wish

to write. Those of us who are still privileged to have our husbands with us as we move into the retirement age must meet one of our greatest challenges. How well do we live together as man and wife when the children (mainly the mother's realm) and the job (mainly the father's realm) are no longer the absorbing interests? These can be the golden years of companionship and usefulness or the barren years of misunderstanding and regret. It all depends on how well we have prepared ourselves for this eventuality. And so it is not only to us, the older generation of wives, but also to the younger ones that this article is directed.

First, let us recognize that unless we are career women, we do not retire in the same sense as our husbands. Our daily routine may be little changed, except when failing health may force us to a slower pace or our companion's needs may require a stepped-up tempo. Ambrose Bierce wrote, rather whimsically, "Woman would be more charming if you could fall into her arms without

Hattie B. Maughan, Relief Society teacher in the Logan (Utah) 18th Ward and a former winner of a national play writing contest, reports that she and her husband are "enjoying the golden years so much that we'd like to share our ideas with others." Perhaps this is their success secret: "We're much too busy to have retirement problems."

falling into her hands." Most women have tried, some with a modicum of success, to remake the men whom, prior to marriage, they acknowledged to be perfect. But never does a man so completely fall into his wife's hands as when he retires. Now she must not only supply his physical needs but be a morale builder as well. Because a woman traditionally hedges a little on her age, the loss of youth never hits her with quite the same impact as it does a man.

Now more than ever before he needs to feel needed. This shock of being expendable is sometimes cushioned by semi-retirement. If the husband is kept on "emeritus status" or in "an advisory capacity," or if he is a tradesman and is called for "odd jobs," his wife should be grateful. Work is the healer, not the affliction.

One wife who had always complained that her husband was "married to his job" moaned that now he was retired, he was being retained on a part-time basis. "He will put in a full day's work with peanuts for pay!" she wailed. This man was an authority in his field and had established a record of unstinted service. The "second mile" was almost his trademark. Couldn't his wife realize that the service itself was his compensation and that he would be lost if it were suddenly terminated? If her resentment didn't break the chain of communication between them, his work would gradually slacken off, and he could be brought into the circle of activities that they both could enjoy. ➔

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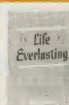


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to the children and grandchildren, and if they wish to assist with expenses, let them. Gratitude is a two-way street.

If the husband's work has been largely sedentary, he should be encouraged into more, not less, physical activity; but he should not take it on suddenly. →



Richard L. Evans

The Spoken Word

Without Character

Talent without character is always a cause of concern. Anything without character is a cause of concern: money without character, authority without character, power, personality, eloquence, beauty without character, marriage without character, knowledge, teaching without character, weapons, even bare hands without character, even life—or anything without character is a cause of concern. "Men may know what is right," said Samuel Smiles, "and yet fail . . . to do it; they may understand . . . duty . . . but . . . not summon . . . the resolution to perform it. . . . Many are the valiant purposes . . . that end merely in words; deeds intended, that are never done," and all for want of character. "There are those," continued this source, who "are ready to be unprincipled and unjust rather than unpopular. . . . It is much easier . . . to stoop, to bow, and to flatter [with] . . . servile pandering to popularity . . . than to be manly. . . . Consciences have become more elastic. . . . So many persons of promise . . . disappoint the expectations of their friends. They march up to the scene of action, but at every step their courage oozes out. . . . Personal beauty soon passes; but beauty of mind and character increases. . . ." There are those who "spend their time in debating just how wrong things are, which, whether they be more or less wrong, . . . [they] know that it is not for them to do."² It is wasteful to sit by until we have decided "just whether the thing is wrong, and just how wrong it is."² We need standards, courage, commitments—and character to keep them. "Who are the men who have succeeded in the best way?" asked Phillips Brooks. "They are men who . . . [knew that] they had their own duties, . . . their own work to do, and [found a] way to do it. . . ." Talent without character, beauty, money, power, influence, eloquence—anything without character—is a hazard and a cause of concern. Character will always be found the best safeguard of virtue—and of all else that makes life safe and satisfying.

¹Samuel Smiles, *Character: Courage*, Chapter 5.
²Phillips Brooks, *Twentieth Sermons; Sermon XVIII*.

* "The Spoken Word" from Temple Square, presented over KSL and the Columbia Broadcasting System January 14, 1968. Copyright 1968.

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Walking is a much underrated activity, good alone, but better shared. He will soon adjust his pace to his wife's. If she can't actively engage in his favorite sport of golf, fishing, or whatever, she could go along and be an interested spectator. He may need a fan more than a competitor. Gardening can also be enjoyed together.

Togetherness is important, but so is privacy, and individuality. If he loves to work with his hands and her fingers are all thumbs, she shouldn't intrude her clumsiness into his hobby; rather, she should let him create alone while she retires to her room to write a poem or goes into the garden and paints a picture.

There are many educational pursuits an older couple can follow together now that they have more time at home to enjoy them. His reading may largely have been confined to his profession or trade and the newspaper, but he needn't let it drop to the level of the newspaper plus TV. The family bookshelves are probably bulging with good books both hoped some day to have the time to read. Here it is. A wife might want to read to her husband. He might like that, unless he is a voracious reader on his own.

Both husband and wife probably have wholesome club affiliations that they should continue. These should not be exclusively men's or women's groups, but should include some in which both can participate.

A couple should not forget the aesthetic side of living, now that they see so much more of

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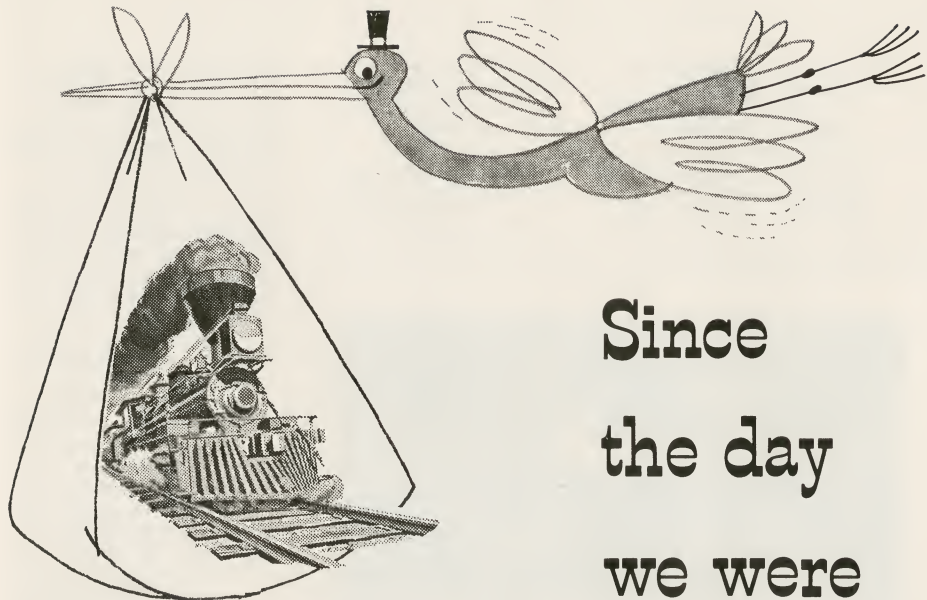
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each other. Since they have grown old together, the husband will not expect his wife to perform a glamorous transformation for his benefit. She is not in competition with his secretary, past or present. Both husband and wife should

be able to be comfortably casual in appearance without becoming habitually indifferent to how they look or act.

This is general information for any wife, but for a Latter-day Saint wife the opportunities to

make these truly the golden years are boundless. Maybe both have been active in the Church and possibly held positions of authority. Or perhaps because of the demands of his profession, the husband has not been as active in the Church as he might have liked. That problem is now removed. The wife should encourage him to be the leader in spiritual matters. She can take counsel from Peter, who wrote, "Likewise, ye wives, be in subjection to your own husbands; that if any obey not the word, they also may without the word be won by the conversation of the wives." (1 Pet. 3:1.) Among the early Christians it appears there were those who needed also the gentle persuasion of their wives to lead them into the fold.


One need not hold a position in the Church to be completely active. The army of the Lord needs privates as well as generals. If we attend our meetings, study the scriptures, and

I Needed to Go Out

By Christie Lund Coles

I needed to go out and be part of the wide dimensions of the world; to see the haze against the hillside, every greening tree standing in joy, and proud tranquillity.

I needed to go out and be part of the wide dimensions of the world; free as the light; knowing my smallness, and my infinity.



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do temple work and genealogical research, our religious life will be full and rewarding. A further reward awaits older members in missionary work. If their health and finances permit, perhaps they will be able to go on a mission together. Outside of parenthood itself, no shared experience can bring greater satisfaction than serving a mission with one's life companion.

Shared experiences should weld husbands and wives together, not drive a wedge between them. I am reminded of two trees in the yard of my childhood home. One was a blue spruce, as beautiful a specimen as you will ever see. People commented on its perfect shape and the unusual density of its branches. My father, observing it one day, said, "That tree has two center tips." And upon close examination he found that actually there were two trees, their trunks lining up side by side and their limbs intermeshing in perfect symmetry. In contrast, nearby was an arborvitae that had commenced life as a shapely, two-limbed tree, its parallel arms reaching toward the same sun. But after awhile the limbs began to spread apart, and one out-distanced the other. It became a misshapen and ugly thing, and my father had to cut it down.

What we say drives a wedge more often than what we do. We are familiar with the saying, "A woman's tongue is the only instrument that grows sharper with constant use." Many women have grown accustomed to being identified as the talkative sex and perhaps having their conversation

regarded as inconsequential. So it was with delight that I read one poet's tribute to a woman's tongue: "The sweetest noise on earth, a woman's tongue; a string that hath no discord."

Now that our husband has

"fallen into our hands," we must also let him know that he has also "fallen into our arms" with love and understanding for these golden years. Of course, our motive in this is purely selfish. We will have him longer in this life and for all eternity. O

		
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By Alice Morrey Bailey

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Running in the wind
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He leaps all bars
which threatened freedom's room;
My anguish sees him
rushing toward his doom.
The foolish doctrines
he propounds seem crass—
A braying in the wilderness.
The brass
Of fallacy is music
to his ears.
What seas of reason lie
between our years!

And yet his mirror
is my own brash youth,
Before chastisement
from the word of God
Fell on my conscience
like a whipping rod,
Before my rich adventures
into truth.
When my son comes
repentant to my knee,
I learn at last to know
how God loves me.

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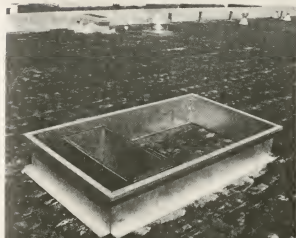
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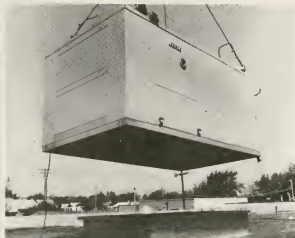
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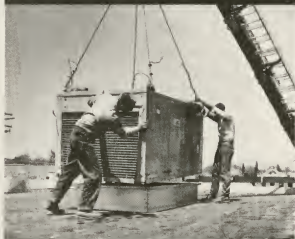
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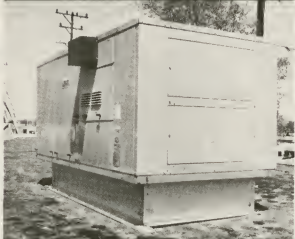
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Menus for Missionaries

Dear John:

This isn't the well-known "Dear John" letter, but its words can change your life, or at least your way of life. Take heed, and you will be a happier and a more successful missionary.

Before you left home you thought you were well equipped to take care of yourself. You were of an age when your family and Church considered you ready to go out and meet the world. But away from home, what an eye-opener it has been for you to iron a shirt, to wash out socks, to make a bed, and to keep your trousers pressed. Yet you've conquered these mundane tasks. But from what we hear, there is still a whole world you may have left undiscovered. We know you can't cook like mother; you haven't the time, knowledge, or desire. But you are smart, and you can learn the basic essentials.

Have you noticed that your complexion isn't as good as it used to be? Are your muscles flabby? Have you complained of a pain in your stomach and wondered if you were developing ulcers? If you have been living on greasy french fries and hamburgers, with a candy bar for dessert, or on a diet of macaroni and rice, this may be your trouble. Diets such as these can make you too tired to get up at 6 a.m. and weary long before noon; they can be the cause of lack of enthusiasm and can lead to discouragement. All of this may be because you have ignored your body's nutritional needs. A missionary must be healthy to be truly happy in his work.

Your daily food diet should do more than keep you from being hungry; it should supply the nutrients your body needs. No single food contains all the nutrients in the amounts needed. There are four broad food categories. Each day's needs should include some food from each group. The milk group includes milk in all its varied forms, such as cheese, ice cream, and milk sauces. These foods are our leading sources of calcium, which is needed for formation and maintenance of bones and teeth. The vegetable and fruit group includes all vegetables and fruits and provides especially vitamins C and A. The meat group takes in meat, fish, poultry, and eggs. These foods are needed for growth and for the repair of body tissue. The bread and cereal group includes all breads and cereals that are whole grain, enriched, or restored. Eat consistently each day from these groups.

Missionaries must learn to conserve their time, so organization in menu planning, marketing, and preparation of food is important. Your "diversion" day is a good time to plan the week's menus and do the shopping. Marketing can be a drudgery or a joy, depending upon your willpower and your know-how. First, make out the menus for a week. Next, write down a list of foods needed, before you go to the grocery store. Then carefully limit yourself to the foods on the list. Learn to get value from each dollar you spend. Shop where the prices are the lowest, but be sure the quality is high. Day-old bread, rolls, and cake can be a bargain, but wilted vegetables and poor grade meat and canned goods are not.

Today's Family

By Florence B. Pinnock

As soon as you come home from the store, place all frozen foods in the freezer compartment. Trim and wash all salad greens. Celery and carrot sticks can be prepared at this time for the whole week. Store them in plastic bags in the refrigerator. Store other perishable foods immediately in the refrigerator. Meat that is to be used within two days should be wrapped loosely and stored in the refrigerator. Other meat should be wrapped air-tight and frozen.

It is well to decide the definite amount that you and your companion can spend on food each week. In most localities two can live nutritionally well on \$15 to \$20 a week. When making out the menus, take into consideration low-cost foods, nutritional balance, appetizing factors, and those menus that call for minimum time and work in preparation and a minimum of know-how on your part. Time in the mission field is too precious to squander.

The pattern of your menu day in and day out should be: first, a good nutritional breakfast; second, a lunch that is edible after being three or four hours in a sack; and last, a dinner quickly prepared, yet full of nourishment. Schedule your time so this sack lunch and part of the dinner preparation can be done soon after arising. Some of this preparation, such as defrosting foods, reconstituting milk, soaking beans, or stewing meat, can be done the night before. An overall plan makes this possible.

Breakfast, to get you going and to sustain your energy, should contain citrus fruit, and sometimes prunes, and whole grain or enriched cereal, hot or cold. Occasionally substitute pancakes or French toast. Have eggs at least three or four times weekly. Use whole wheat bread for toast or for sandwiches. Include at least two cups of milk a day for drinking or on cereal.

Often at noon you will find yourself miles away from your lodging, so sack lunches may be a necessity. Carry one or two sandwiches. Fillings can easily be prepared of egg salad, cheese, tuna, sardines, and lunch meats. Always add a crisp vegetable. Lettuce, pieces of cucumber, turnips, tomatoes, carrot or celery sticks, cauliflowerets, and pieces of green pepper can well be used. Fruit is the best possible dessert.

Dinner menus are built around the main course; each includes a salad and another vegetable, dessert, and milk. Always try to include meat, fish, poultry, beans, or cheese in the main course.

If you follow this pattern, you will notice good results in less than a month. The weight you carry around will not be made up of just starches and fats; it will be vitamins, minerals, and proteins, and will build muscle and energy.

These years in the mission field can make a man of you in many ways. You really are what you eat. So, dear John, take time to feed yourself that which will build you into an enthusiastic, peppy, healthy missionary.

Sincerely,
Florence B. Pinnock

P.S. Would a week's sample menus help? For seven days, try eating the following meals. →

BREAKFAST	SACK LUNCH	DINNER
M Grapefruit juice O Ready-to-eat cereal N Soft-cooked egg D Whole wheat toast A Milk Y	Peanut butter sandwiches Celery sticks Bananas	Pot roast Potatoes, onions, carrots Tossed salad Hot baking powder biscuits (canned) Tapioca pudding Milk
T Grapefruit juice E Cooked oatmeal cereal D Whole wheat toast S Milk D A Y	Egg salad sandwiches Carrot sticks Apples	Beef and noodles Asparagus and peas Orange and lettuce salad Bread and butter Tapioca pudding Milk
W Grapefruit juice E Cooked oatmeal cereal D with raisins N Whole wheat toast S Milk D A Y	Cheese sandwiches Carrot and celery sticks Apples	Sliced beef Scalloped potatoes Spinach Bread and butter Apricots Cookies Milk
T Grapefruit juice H Poached eggs on whole wheat U wheat toast R Extra toast S Milk D A Y	Peanut butter and raisin sandwiches Carrot and celery sticks Apples	Pan-fried liver Au gratin potatoes Stewed tomatoes Lettuce wedges with thousand island dressing Bread and butter Apricots, cookies Milk
F Grapefruit juice R Ready-to-eat cereal I with sliced bananas D Whole wheat toast A Milk Y	Egg salad sandwiches Celery sticks Apples	Hamburger patties Mashed potatoes and gravy Buttered carrots Lettuce with sour cream dressing Bread and butter Fruit gelatin mold, cookies Milk
S Prunes A Pancakes T Cocoa U R D A Y	Cheese sandwiches Carrot sticks Oranges	Chili Cabbage slaw Bread and butter Fruit gelatin, cookies Milk
S Prunes U Fried Eggs N Ready-to-eat cereal D Whole wheat toast A Milk Y	Cheese sandwiches Carrot sticks Oranges	Oven-fried fish Potato puffs (mashed potatoes browned in oven) Savory bean casserole (string beans and canned mushroom soup) Bread and butter Fruit gelatin, cookies Milk

Substitutes for Meat in the Prescribed Menus

Baked Cheese Sandwich

Line an 8x8x2-inch pan with 4 crust-end slices of bread. Cover bread with 4 slices cheese, 4 slices Spam, $\frac{1}{4}$ cup chopped green pepper, $\frac{1}{4}$ cup chopped onion, $\frac{1}{2}$ teaspoon salt, and dash of pepper. Combine 2 eggs, $\frac{1}{2}$ teaspoon salt, and 2 cups milk. Pour egg and milk mixture over sandwich and let stand for at least two hours. It may stand from 2 to 24 hours if covered and refrigerated. Bake at 350° F. for 1 hour and 15 minutes. Serves 4.

Creamed Chipped Beef

$\frac{1}{2}$ pound chipped beef
2 tablespoons margarine

2 tablespoons flour
 $\frac{1}{2}$ cups milk
Salt and pepper

Tear beef into pieces; brown lightly in margarine until the edges curl. Add flour and stir to make a smooth paste. Add milk. Stir until thickened. Season to taste with salt and pepper. Serve over toast, crackers, or potatoes. Serves 4.

Variations:

Creamed Tuna Fish—Omit the beef and make a gravy of flour, margarine, milk, salt, and pepper, as in creamed chipped beef. Season. Add 1 7-ounce can tuna fish.

Cheese Rarebit—Omit the beef, and

make the gravy as above. Season. Add 1 teaspoon prepared mustard and $\frac{1}{2}$ pound grated cheese

Bean Soup

1 cup dried navy beans
6 cups boiling water
1 ham bone or small piece of leftover ham
1 carrot, diced
1 onion, sliced
Salt and pepper to taste
1 can cream of tomato soup

Combine beans, water, ham bone, carrot, onion, and salt and pepper. Cook slowly until the beans are tender (2 to 2½ hours). Remove ham; cut meat into small pieces and save for a garnish. Season soup to taste with salt and pepper. Add water if the soup seems too thick. Add tomato soup and simmer 5 to 10 minutes. Serves 6.

Fluffy Omelet

6 eggs, separated
3 tablespoons cold water
 $\frac{3}{4}$ teaspoon salt
Pepper

Beat egg whites until frothy; add water and seasonings and continue to beat until stiff. Beat yolks until light and thick and fold into whites. Heat 1 tablespoon margarine in skillet and pour in egg mixture. Cover and cook over low heat until mixture puffs—about 8 minutes. Uncover and bake in a 325° F. oven about 20 minutes or until omelet springs back when touched with finger. Fold over, and serve on warm platter. Makes 4 servings. Grated cheese may be added before folding.

Tuna or Salmon Loaf

1 tablespoon lemon juice
2 cups flaked tuna or salmon
2 tablespoons margarine
2 tablespoons flour
1 cup milk
 $\frac{1}{2}$ cup evaporated milk
 $\frac{1}{2}$ teaspoon salt
1 beaten egg
 $\frac{1}{2}$ cup chopped celery
1 cup dry bread crumbs

Add lemon juice to salmon or tuna fish. Melt margarine, stir in flour; then add the 1 cup milk and stir and cook until thick and smooth. Add evaporated milk, salt, egg, celery, crumbs, and fish, and mix well. Bake in greased baking dish at 350° F. until brown and set, about 30 minutes. Makes 6 servings.

(Thanks and appreciation to President Florence S. Jacobsen and Dean Phyllis Snow for menu ideas and recipes from their booklet "The Elder Builder Manual," written in 1958 for the Eastern States missionaries.) ○



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Temple Square Visitors Center

The lower floor of the Visitors Center on Temple Square was recently opened with a special preview for General Authorities. The two upper floors have been in use since last year. The lower floor features six rooms designed for "specialized teaching": Pioneer Room, Apostasy and Restoration Room, Temples Room, Purpose of Life Room, Christ in America Room, and Activities of the Church Room. Films, diagrams, murals, recordings, paintings, photographs, and the printed word are featured, as well as three small theaters, each with 75-person capacity.



Los Angeles Civic Leaders

Two Latter-day Saints have been elected to the two highest posts in the Los Angeles Area Chamber of Commerce. Robert L. Gordon, former high councilor in the Pasadena Stake and presently executive vice president of the Bank of America, has been elected president of the chamber, the nation's second largest. He succeeds Paul E. Iverson, high priest in the Wilshire Ward. Brother Iverson, an attorney, now becomes chairman of the board.

Bronze Medal in India

Mike Young, Latter-day Saint from Rigby, Idaho, placed third and won the bronze medal at the World Freestyle Wrestling Tournament held in New Delhi, India. The former Western Athletic Conference wrestling champion, two-time winner in his division, lettered in wrestling at Brigham Young University for four years. He also won the gold medal in the 1967 Pan-American

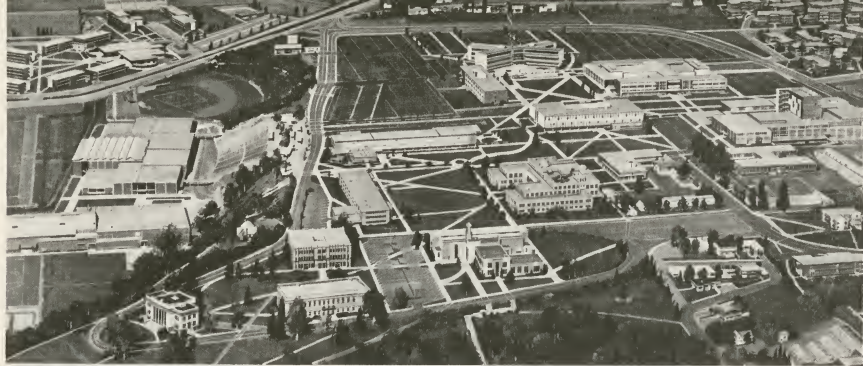


games, and placed second in the U. S. National AAU Freestyle Tournament.



World Genealogical Jubilee

Elder Theodore M. Burton, vice president and general manager of the Genealogical Society, Elder Howard W. Hunter, president of the society, and President N. Eldon Tanner of the First Presidency inspect progress of the new Salt Lake County Civic Auditorium complex (Salt Palace), which will be site of a Church-sponsored worldwide convention for genealogists and genealogical organizations August 5-8, 1969. The convention, celebrating the Diamond Jubilee (75th) anniversary of the Genealogical Society, is expected to draw over 20,000 genealogists. Invitations will be made to leading archivists, librarians, and genealogical-oriented organizations. "Renowned scholars will give important papers, and new innovations for genealogy will be demonstrated by commercial houses," said Elder Burton. He also voiced a hope that the convention would be instrumental in establishing a worldwide genealogical organization.



Largest Private University

Recent full-time student enrollment figures place Brigham Young University as the largest private and largest Church-related university in the United States. This past semester, 19,063 full-time students were enrolled at BYU. The university ranks 26th in the U. S. in full-time student enrollment, counting both

private and public universities. BYU's total enrollment (both full-time and non-duplicated evening class enrollment) was 22,138 last semester, of which there were 3,905 new freshmen; 2,157 advanced freshmen; 4,846 sophomores; 4,829 juniors; 4,205 seniors; 96 fifth-year engineering students; and 2,100 graduate students.



Church Press Secretary

The First Presidency has appointed Henry A. Smith to the newly created position of press secretary of the Church. Brother Smith, former Central Atlantic Mission president and editor of the "Church News" since 1931, will coordinate the announcement of Church information to communications media and assist news agencies in obtaining information and tours of Church facilities.



"Church News" Editor

Jack A. Jarrard has been appointed editor of the "Church News," replacing Henry A. Smith, recently appointed Church press secretary. The "Church News" is a weekend supplement of the Church-owned Deseret News. Brother Jarrard has been makeup editor on the "Church News" and is first counselor in the bishopric of the Garden Heights South Ward in Salt Lake City.

The LDS Scene



Danish Mission Christmas Display

Over 90,000 visitors visited the Danish Mission's Christmas display (December 8-January 1), which featured nativity scenes, special lighting, and exhibits about the Church and prominent Mormons, in the Maglegards Alle chapel on the outskirts of Copenhagen. Some 21,585 visitors strolled through the new chapel, many viewing the film "Man's Search for Happiness." "The image of the Church was greatly raised," says Danish Mission President Don L. Christensen, "and the Danes were amazed to learn some of the beliefs of the Church."



By Roscoe C. Cox

It happened in France in December 1918. The Armistice had been signed, and what we thought was "the war to end all wars" had been won by the victorious allies. The big question in the minds of American soldiers was "when do we get home?"

Heavy drilling had ceased, and we had lots of spare time—too much, perhaps, and a lot of it was taken up with activities that were not the most uplifting. In our outfit was one sergeant, a very likeable fellow, who had been in the army more than 12 years. He was a good storyteller and usually had a crowd around him listening to some of his tales of escapades in the Philippines and elsewhere.

This sergeant seemed to take a liking to me and often said he was going to try to get me to go with him on a pass so he could introduce me to "the realities of life." At first I just laughed at him and

paid no attention to his urgings. I was 20 years old at the time and the only Mormon in the outfit; I had tried to live the standards of my religion as best I could, but I had not seen another Mormon for several months.

Finally they started issuing ten-day passes for visits to certain sections of France. We were in Camp de Meucon in Brittany, and Paris was "off limits." When the first group of pass receivers came back, they had glowing tales of the pleasures to be found in the cities they had visited. My sergeant friend—I held the same rank—really started to work on me to go with him. One reason, no doubt, was that because of transfers and a "lost" service record I had received no army pay since May until a few weeks before, and so, judging by military standards at the time, I was rich.

I felt myself begin to weaken and hated myself for it. But finally we applied for and received

passes to go to a rather large city about a hundred miles away. When the day came for us to leave, we packed the necessary grooming articles and extra clothing into our duffel bags and started from the barracks.

Just then a bugler sounded "mail call," always a welcome sound to soldiers, and I was no exception.

"Let's see if we've got any mail, Sarge," I said.

"Ah, come on. What do we care about mail? We've got more important things ahead of us," he said.

But I insisted on waiting.

Sure enough, I had a letter. It was from Odetta Miner, a school-mate of childhood days in Fairview, Utah. She was in Hawaii with her family. Her father was principal of the Church school and editor of the mission paper, and the family was completely involved in gospel living. We had been writing each other at about six-month intervals.

As I started to open the letter, my friend took my arm. "Come on. You can read it on the way," he urged.

But I replied, "No. I'm going to read it now."

After I had read only a few sentences, I said to him, "I'm not going with you, Sarge."

He flew into a rage, swore, and called me a traitor and a lot worse things. "That's all right, Sarge," I said, "but I'm not going!"

He then became almost pleading. I finally cheered him up by offering to loan him about \$50 so he could go, and he took off in a hurry.

I went back to my room, unpacked my duffel bag, read the rest of the letter, and then got on my knees and thanked God for the arrival of that letter just in the nick of time.

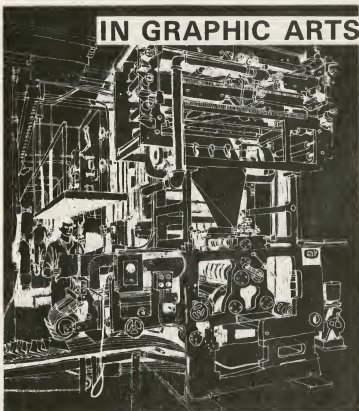
I have often wondered—and shuddered at the possibilities—what my life might have been like had the letter not arrived at the exact time it did and had I gone on that trip. As it is, I returned home and was called as a missionary and later as mission president to Hawaii. I met a lovely young schoolteacher who became my wife, and we now have two sons, a daughter, and nine grandchildren.

As for the sergeant, I never saw him again. He overstayed his leave and our ship sailed from France without him. ○

Roscoe C. Cox, high counselor in the South Sanpete (Utah) Stake and retired newspaper editor and publisher, is convinced that the "right letter at the right time has changed many lives."

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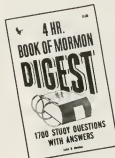
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The Presiding Bishop Speaks to Youth About Self Mastery

By Presiding Bishop
John H. Vandenberg

● Each year thousands of people are shocked to find that malignant, cancerous cells have invaded some portion of their bodies to such a degree that death becomes imminent. Today, cancer is one of the most dreaded diseases known to man. Cancer cells serve no useful purpose in the economy of the individual; rather, these cells demonstrate an unlimited and uncontrolled power of growth. It is this ravaging and uncontrolled growth that will result in cancer's taking such an awesome toll of human life this year and each succeeding year until it can be halted. We have hope that some day we will find the answer, and that lives will be spared as a result. Because of this hope, millions of dollars and limitless man hours are expended in an effort to hasten that day.

Yet, in the midst of these efforts, we find some in our society who are, in reality, advocating an even more serious form of cancer—a cancer of the soul. These self-appointed despots are calling for an unleashing of man's appetites and passions. They declare that indulgence is the natural way and hence the right way. They advocate indulgence in drugs, in liquor, in smutty literature, in moral transgressions; and the list could go on.

There are many, particularly among the youth, who are being caught up in this satanic dogma. Little do these young people realize that such indulgence releases a cancerous growth

that will not be satisfied until it consumes and destroys their very souls. These merchants of death, as it were, are advocating indulgences that rob man not only of his greatest defense against evil, but also of his greatest key to progress—his ability to master himself. Just as a horse becomes more valuable when it is disciplined and trained, so man can enjoy greater progress as he disciplines his appetites and passions.

These people preach not only indulgence; in addition, they would have us believe that self-mastery and self-denial lead to a condition void of enjoyment. This is a hideous falsehood and is contrary to the very spirit of the gospel and of progress. Sir Walter Scott strikes out at this thinking in these words: "Teach self-denial and make its practice pleasurable, and you can create for the world a destiny more sublime than ever issued from the brain of the wildest dreamer." As Scott intimates, there is great power available to those who learn to subject their appetites and passions to their will. Quite contrary to the cry for indulgence to which we have referred, self-mastery is the real key to progress and joy. Tennyson wrote, in "Sir Galahad," "My strength is as the strength of ten, because my heart is pure."

It would be well if we were to look for a moment at what, specifically, self-mastery implies for you young men and women of the Church. When a

person has truly become the master of himself, he is not subject to the impulses of anger, the dictum of thoughts that are impure, the lure of self-gratification; nor is he dictated to by his passions.

President McKay placed self-mastery as a central objective of the gospel. He queried, "What is the gospel? Why do we have it? And what is its purpose? . . . Paul says that the gospel is the power of God unto salvation." Salvation from what? From what does the world need to be saved?" The Prophet then answers his rhetorical question: "The world needs to be saved, first, from the dominating influence of animal instincts, of passions, of appetites." ("Treasures of Life," p. 438.) Here, self-mastery is made central to the purpose of life. And as we examine



the Lord's commandments, we see that they are designed specifically to free us from these "animal instincts."

The divine edict, "Thou shalt love . . .," can assist us in avoiding the pain and unhappiness that disdain and

rage produce. By being honest and seeking for the best in others, we can avoid "the animal desire for gratification." (Ibid., p. 439.) Through living the Word of Wisdom, we free ourselves from being dominated by our appetites. Through thinking pure thoughts and being chaste in all our actions, we achieve mastery over our baser passions. By these means, we free ourselves to qualify for and enjoy the crowning relationship, that of eternal marriage.

Milton echoed this thinking when he wrote on this subject of mastering one's self: "He who reigns within himself and rules his passions, desires, and fears is more than a king." To see the truth of these words, we need only glance at history; for in the perspective of history comes the most convincing witness of the importance of self-mastery.

Ammon, a son of King Mosiah, was an heir to the throne in his country. Yet, he rejected that honor in order to preach the gospel to the Lamanites. He was a fearsome foe in combat. As we read of his defending the king's flock and cutting off the arms of his would-be assailants, we gain a picture of his great courage and great strength. Ammon had learned to master his passions and his pride; all that he did, he did to further the Lord's work. He brought thousands to a knowledge of the truth, and he was greatly honored and respected. Because he had mastered himself, he received the greatest of joy—a joy even greater than that of a king. He describes that joy in these words:

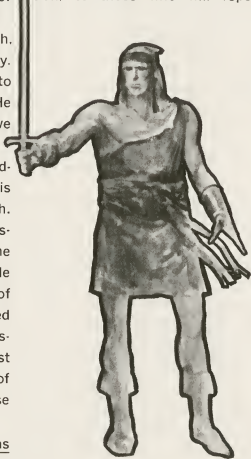
"Yea, I know that I am nothing; as to my strength I am weak; therefore I will not boast of myself, but I will boast of my God, for in his strength I can do all things; yea, behold, many mighty miracles we have wrought in this land, for which we will praise his name forever.

"Behold, how many thousands of our brethren has he loosed from the pains of hell; and they are brought to sing redeeming love, and this because of the power of his word which is in us, therefore have we not great reason to rejoice?"

"Yea, we have reason to praise him forever, for he is the Most High God, and has loosed our brethren from the chains of hell.

"Now have we not reason to rejoice?"

Yea, I say unto you, there never were men that had so great reason to rejoice as we, since the world began; yea, and my joy is carried away, even unto boasting in my God; for he has all power, all wisdom, and all understanding; he comprehendeth all things, and he is a merciful Being, even unto salvation, to those who will repent and



believe on his name." (Al. 26:12-14, 35.)

History is replete with similar examples. We need only refer to David, who lost his favored standing because of unbridled passion, and compare his

life to that of Joseph of old, who learned to govern his passions. The end product of the lives of these two men bears additional witness of the joy and achievement that come through self-mastery.

Young men and women of the Church, the world needs people who can master themselves. Our period of history requires this strength which comes from self-mastery possibly more than any other time. In spite of the few who cry "indulgence," the world still echoes the words of Josiah Gilbert Holland:

"God give us men! A time like this demands

Strong minds, great hearts, true faith and ready hands;

Men whom the lust of office does not kill;

Men whom the spoils of office cannot buy;

Men who possess opinions and a will;

Men who have honor; men who will not lie;

Men who can stand before a demagogue

And damn his treacherous flatteries without winking!

Tall men, sun-crowned, who live above the fog. . . ."

May we keep in mind that any man who indulges in satisfying his every desire and appetite greatly limits his usefulness to society and certainly to the Lord. In a true sense, an indulgent man is a slave. As Robert Burton stated in his "Anatomy of Melancholy": "Conquer thyself. Till thou hast done this, thou art but a slave, for it is almost as well to be subject to another's appetite as to thine own."

Remember: in spite of what the world applauds, the real worth of a man, and therefore of you and me, is determined by how well we master ourselves. ○

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Motto Haiku

By Jessie Cannon Eldridge

*A bit of fragrance
Always clings to the hand that
Gives a friend a rose.*



Richard L. Evans

The Spoken Word

"From quiet homes and first beginning..."

From quiet homes and first beginning, Out to the undiscovered ends, There's nothing worth the wear of winning, But laughter and the love of friends." These quoted lines mean much, but in the wear of living, there is this—and much, much more: the goodness of life and the love of loved ones, and the assurance that this is everlastingly so. Yet here and now time moves so swiftly. Two thousand weeks have come and gone—two thousand broadcasts of music and the spoken word—a broadcast length not equalled anywhere so far as we are aware. And surviving in the midst of so much change is both satisfying and sobering. And we come now to this two-thousandth broadcast, with gratitude for much—indeed, too much to mention: gratitude for the gifts of those who have made the music; for words to match the music; gratitude for the means of communication to reach men's hearts and minds; for faith and hope and purpose; for life and its everlastingness—and for this assurance from the Master of mankind. And with all there is to take men's time, we are grateful to you who have taken time to listen—some longer and some for a lesser part of life. And we pledge to all of you to bring, as we have tried to do, the best of what is most suitable from music of the present and the past, to touch the heart, to strengthen hope, to gladden and uplift men's lives. We pledge anew a watching of our words—to uplift, to comfort, to encourage, to foster faith and the keeping of commandments, with a searching for the things that bring us hope and peace as we come to common ground and closer to the whole human family. And so we end two thousand weeks, and again begin with music and the spoken word: "From quiet homes and first beginning, Out to the undiscovered ends . . .," with the worth and wear of living, and the love of family and life and friends. Our gratitude to all of you. Our gratitude to God, as once more we welcome you within these walls, with music and the spoken word. May peace be with you, this day—and always.

Hilaire Belloc, Sonnets and Verse: Dedictory Ode.

* "The Spoken Word" from Temple Square, presented over KSL and the Columbia Broadcasting System December 17, 1967. Copyright 1967.

*

Richard L. Evans

The Spoken Word

What E'er Thou Art

An inscription over a Scottish doorway, cited by an eminent observer, had this to say: "What e'er thou art, act well thy part."¹ This somewhat ties to the scripture that says: "Abstain from all appearance of evil."² If negative appearance is evil, the opposite is also indicated: Positive appearance must be good. Behavioral studies suggest that when people of eccentric habit and unclean person are cleaned and groomed and respectfully dressed, many become responsible and compatible and well-performing people. An actor feels and sometimes lives the part he plays—and so, to a degree, do all of us, and there is cause to be concerned about the part people choose to play, the appearance they choose to present, the company they choose to keep. We expect professional people to look like what they are. We expect a doctor to have dignity, confidence, composure; teachers to appear and be at their best, with decorum and good taste; students to be clean and respectfully attired, avoiding extremes; parents to appear in good taste and dignity before the family, and children likewise in self-respect and respect for others, in cleanliness with family and friends. Appearing the part is more than a front. It is a part of being the part. A careless and unclean person is likely to feel careless and unclean, and so with immodesty and other aspects also. Appearance is both a symptom and a source, and the side effects are exceedingly significant. Appearance also plays a vital part in the reaction of others to us. And so we should appear as we ought to be, and be what we ought to be, improve our part, our personality, our performance, upgrade ourselves and our surroundings, and not let ourselves slip in appearance or thought or attitude or action. As we appear, our influence and example will affect others—and us. "What e'er thou art, act well thy part."

¹ Author unknown. Quoted by David O. McKay.

² 1 Thess. 5:22.

* "The Spoken Word" from Temple Square, presented over KSL and the Columbia Broadcasting System January 7, 1968. Copyright 1968.

March

By Ruby L. Anders



*March is a time of cold and blow,
Ice and snow,
Unpredictable,
Fickle,
Incomprehensible.
But oh!
When lilies show from
Beds of snow
And a robin ventures out to sing,
We're on the very edge of spring.*



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Bufs and Rebufs

Lebolo, not Sebolo

I have been reading with great interest the January issue of the *Era*. The articles on "Egypt" and "Papyri Rediscovered" are excellent, and I approach the new series by Hugh Nibley with the thrill of a teen-age boy after cake and ice cream. As I read the first two articles I came across the name of Antonio Lebolo several times, and it troubled me because in past readings I have encountered the name as Antonio Sebolo. Which is correct? By the way, I would not trade my *Eras* for any periodical now in print.

Richard T. Harris
Parowan, Utah

Research confirms the name of Antonio Lebolo. Early Church manuscripts spell the name properly, but somehow a printer's error of "S" for "L" has been perpetuated for over a century.

Papyri Discovery

For 33 years I was a member of the Reorganized Church of Jesus Christ of Latter Day Saints, but my mother taught me about the manuscripts that were yet to come. I have, over the years, believed that the papyri were not burned. Somehow I just knew they were protected. When my home teachers mentioned that the *Kansas City Star* announced the rediscovery of the papyri, I was thrilled to my bones! The write-up in the "Church

Western Pioneer

By Gilean Douglas

*I who was cradled by the smooth
magnolia*

*Am bedded now upon this thorny
land,*

*But all its rivers run like child-
hood rhyming*

News" was excellent, and I knew the *Era* would have a solid follow-up, but this is beyond my hopes! I have read the *Era* extensively the last 18 months (copies dating to the late 1940's) and each one has been great, especially the conference issues. But the January issue is something else again. There just are no words in my vocabulary to express my gratitude.

Martha F. Crabb
Kiddier, Missouri

A little like a small boy, I can't wait until the next *Era* arrives with the next installment of Dr. Hugh Nibley's series. And, if all the installments should come at once, I would read through the night into the day. The *Era* soars ever higher, yet keeps a foot on solid earth!

Prof. J. Sedley Stanford
Logan, Utah

Hemisfair Housing

Accommodations for Latter-day Saints planning to attend Hemisfair '68 in San Antonio, Texas, April 6-October 6, are available through a building fund project of the San Antonio Ward, San Antonio Stake. Latter-day Saint visitors will want to visit the Mormon Pavilion. A highlight will be the visit of the Tabernacle Choir July 23 and 24. Persons interested in housing may write to: LDS Housing Center for Hemisfair '68
P. O. Box 23225
San Antonio, Texas 78223
Phone: 512-532-8122

Dr. Clayton Petty
San Antonio, Texas

Life Among the Mormons

Thanks for running the little poems by Virginia Maughan Kammeyer in the "End of an Era." They are choice. We especially appreciate the one entitled "Stake Visitors" (April 1967).

John H. Thompson
Rexburg, Idaho

*And all its winds press like a
mother's hand.*

*Beside the fevered marsh and
moss-hung bayou*

*My forebears lit their solitary
fire;*

*So now these new hills hold an
ancient singing*

*And these strange rocks the
strength of old desire.*

Latter-day Saint Servicemen

I have read with interest "The Era Asks About Latter-day Saint Servicemen" (January). I, too, wondered about the Church organization in the service when my nonmember boy friend went on a seven-month Navy cruise. I asked him to look up the LDS group, if there was one, and to attend its meetings. I was relieved and very grateful to learn that on his ship *USS Hancock*, there was a very well-organized group. Not only were these men interested in each other and the gospel, but they also took a keen interest in this nonmember, who soon became a regular part of the group. They fellowshiped, taught, and baptized him in three months. From his letters I know that there is a strong feeling of unity and testimony among the servicemen. They are doing an excellent job of sharing the gospel with their fellows, and I will be eternally grateful to a certain group of sailors aboard the *USS Hancock*.

Yvonne Williams
Provo, Utah

Bear Lake Region

Bear Lake Region (January, p. 33) is primarily in Idaho and Wyoming, with a few wards in Utah.

Henry E. Peterson
Bear Lake
Regional Representative

Caffeine in "Tab"

Sometime ago a friend of mine, prohibited by diet from drinks containing the drug caffeine, learned of a new soft drink that did not contain caffeine. The drink was called Tab and was bottled by Coca-Cola. She knew that many members of the Church refrained from drinks containing the drug, so she told me about it. I tried it, found it a most flavorful drink, and told my friends as well. Sometime later an advertisement appeared in the *Ensign*, and more of the Church members began using it.

However, recently a new cap has been placed on the Tab bottle. In the ingredients, caffeine is specifically listed. Why its sudden inclusion, I do not know, but I didn't know if it had been brought to your attention or not.

Bishop James E. Denos
Huntington Beach (California)
Fifth Ward

Chemical tests confirm that caffeine is now indeed an ingredient of Tab. Caffeine was added to the formula in Salt Lake City about February 1. Whether or not this drug has been added to the formula in all parts of the United States, we do not know. The ingredients listed on the cap, however, will give this information. The lettering on the old cap was in brown and that on the new is red.

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The Church Moves On

December 1967

28 The Salt Lake Tabernacle Choir presented a concert to an overflow and appreciative audience in the Tabernacle, officially closing the building's centennial year.

30 The appointment of Dean H. Bradshaw to the Deseret Sunday School Union general board was announced.

31 New stake presidency: President David B. Barlow and counselors Ray E. Nelson and Nolan H. Daines in San Mateo (California) Stake.

January 1968

1 The end of an age—the pioneer age—came to the Church and to Utah as Mrs. Hilda Andersson Erickson, 108, passed away in a Salt Lake City nursing home. She was the sole survivor of the 80,000 who started for Utah—6,000 died along the way—before the transcontinental railroad was completed in May 1869. The Swedish family with their six-year-old daughter Hilda had come to New York by ship, then to St. Louis by rail, to Omaha by river schooner, and to Salt Lake City by covered wagon, arriving October 22, 1866.

2 President and Sister David O. McKay quietly marked the sixty-seventh anniversary of their marriage

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at a family gathering in their Hotel Utah apartment.

6 A new Church program emphasizing leadership training in the four special priesthood programs—home teaching, missionary, welfare, and genealogy—began today at stake conferences. There will be one general meeting of stake conference on Sunday, with sacrament meetings convening in the wards at the usual time. During the first half of this year regional meetings will be conducted, usually on Saturday, attended by representatives of the Sunday School, YMMIA, and YWMIA general boards.

13 The appointments of James R. Barton of Provo and Paul L. Harmon of Salt Lake City to the Youth Correlation Committee were announced.

17 Announcement was made of the appointment of Elder Henry A. Smith, long-time editor of the "Church News" section of the Deseret News, as Church press secretary. He is a former Atlantic States Mission president.

18 Missionaries and members of the Church are safe in the earthquake-damaged areas of Sicily, the First Presidency was notified.



Pied Piper

By Willene H. Nusbaum

*The wind is a Pied Piper,
whistling spring into
the streets; shearing
white coats off frigid
buildings; rumpling the
hair of everyone he meets;
splashing April through
every puddle; making green
footsteps in the grass;
tootling out the retinue
of winter; passing merrily
on his way; piping winter
into memory, making room for May.*

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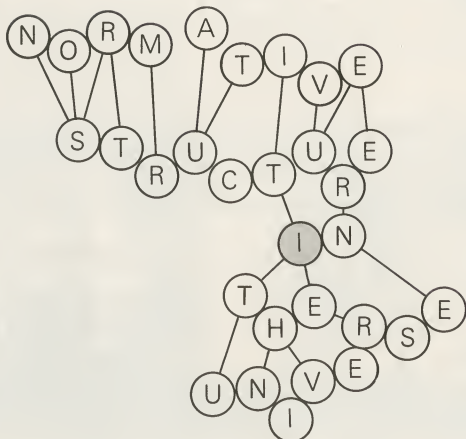
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These Times

By Dr. G. Homer Durham
President, Arizona State University



Normative Structure in the Universe

● These words are written for university students, and any others seeking to reconcile faith in God with expanding knowledge.

One night during my life as a graduate student, I walked up to Royce Hall at UCLA to hear Professor John Boodin, professor of philosophy, deliver the annual Adams Lecture. His title was "Normative Structure in the Universe."

I sat by a classmate, William Beard, son of Charles A. and Mary Beard, the great American historians. William Beard was a graduate student with me under Charles Groves Haines and a remarkable faculty of political science at Westwood (UCLA).

In a long and tautological discourse, Dr. Boodin went down the byways of epistemology and finally came up with a carefully guarded, academically defensible answer. Yes, there is purpose in the universe. A decade or so earlier, Sir James Jeans, the great British scientist-philosopher, had said the universe could be likened to a great thought—a great thought worked out by the supremely intelligent thinker we know as God.

Whether or not there is purpose in life, in the world, in the universe, in space, as we have come to know it, is always under question. Professor Boodin was tackling it for his generation of inquirers at UCLA.

Outside on the plaza after the lecture, William Beard and I discussed the proceedings. He said he hadn't quite made up his mind yet. I said I had. When next I see him, perhaps we can continue the conversation.

Everybody, some time or other, comes up against the question. Many go through life as though it were Jordan Marsh's department store, the New York subway, or the parking lot at the airport. Little thought is given to what lies above, beneath, or on the sides of those facilities. Little attention is given to who occupied the ground before they did, or what, or who may next occupy the same ground and for what reason.

The most thoughtful people I have known decide the question affirmatively. I believe they are the happiest and among the most useful people in the long run. They appear to do constructive things in an easy, intelligible—or near-intelligible—way.

There are others who seem to do things in the same manner. They also appear touched by the fragile beauty and magic of life. But they seem to live in two worlds. The first is the world of the easy, the intelligible, and the readily acceptable—a world accepted on faith, blind or otherwise. The second appears to be the world of intellect, of inquiry which probes into the unknown, divorced from acceptance of the regular norms. Without faith, extending beneath and supporting the probes, this often leads to what can best be called intellectual pessimism. This is mostly when the searchers without faith are quiet, reading, thinking, and worrying. When they contemplate their beautiful son or daughter, they subjectively and perhaps subconsciously marvel at the purposive elements in nature that combine to produce such a creature. They apply elegant kindness to others they like, especially to struggling youth striving to become like themselves. They delight in intellectual achievements but sometimes don't stop to inquire who or why or how such intellectual achievements are, or became possible.

Are they the fruit of chance? Acci-

dent? Blind force? If asked, some of these unanswered questions always remain, such as, what caused the accident in the first place, if the universe lacks purpose and is itself a result of accident? Or, if the universe is the result of blind force, how did the force get to be a force in the first place? And in the second place, how did it get to be a blind force instead of an intelligent, normative, purposive force?

And what is behind the "force" or "accident"?

Isn't it marvelous, if the world resulted from accident, that water boils regularly over a gas spout in Boston or Cape Town, and that all this accidental business has somehow produced a world in which planes fly, boats swim, water boils, and two cells combine to produce a walking, talking, living "doll." Really marvelous—that accident and blind force could move along for 40 billion years. Then by accident, with no sense anywhere, sense at some point appears! Green plant leaves suddenly reach forth for the sun. Cub bears suck by instinct. Every human mouth turns starch into sugar. Really, really and truly marvelous! How did it all happen—by accident?

What if some left-handed enzyme suddenly "came to" one morning (but it couldn't have been morning, for the sun hadn't been made yet!—unless it suddenly burst into flame from hydrogen that never existed, but also suddenly appeared by accident) and said: "If I find a right-handed enzyme, maybe I can form an amino acid! Later I will become a protein molecule, and later find other elements in this marvelous hydrogen that seems to exist eternally!"

What if, finally, after nine thousand billion years, this amino acid-protein molecule developed cellular structures that eventually became a being that found out how to drip water and solids out of the gas! Such a being would be worth worshipful respect, especially should it, or he, evolve toward becoming a being that could then go on to organize the first galaxy out of the gas and on occasion, as it barreled through the hydrogen, produce the Milky Way and

eventually our little solar system with this little piece of rock, gas, and liquid that contains Santa Monica beach, the Grand Canyon, and the fjords of Norway.

If this piece of purposeful intelligence, ruled by love, could reproduce, in its own way and time, offspring; or if it simultaneously existed and were capable of absorbing more stuff and experience into little organizations or proteins and acids, so as to go on making more hydrogen, etc., it might be all right with all of us. But—the concept of positing a great intelligence in eternity, like W. W. Phelps did in his poem "If You Could Hie to Kolob," seems simpler, easier, and, I believe, more reasonable and easier to accept. A concept of intelligence, existing in eternity, in one eternal round, really explains normative structure in the universe better than any other idea I can think of. (See George Gamow, "History of the Universe," *Science*, November 10, 1967, pp. 766-69.)

The concept of God, year in and year out, through summer sun or fog, through successes and failures, appears to be most helpful to anyone who likes the idea of purpose. Those who prefer any other approach, discarding intelligent purpose, I feel, have the obligation to ponder the question as to why red mixed with yellow produces similar results at the same temperature; and why, when B-flat before middle C is struck by the left fourth finger, the key does not fly out of the piano and hit them in the eye. How much nicer it is that purpose and engineering keep it in place. Then when it is struck, it merely sounds like B-flat before middle C; struck again and again, it produces the same sound. It only becomes flat or sharp with decline or increase in temperature or other operations of law. Is the purpose of law only to make B-flat always sound like B-flat? There must be, and is, much more.

How is the normative structure of your universe in these times? "The heavens declare the glory of God, and the firmament sheweth his handiwork." (Ps. 19:1.)

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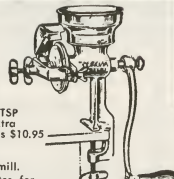
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End of an Era

The opening exercises of our MIA were being held up because so many of the boys wouldn't quit playing basketball outside, despite the pleading and scolding of the leaders. Finally the bishop's wife, who was an MIA teacher, said she

thought she could get them to come in. A petite woman, she went out to where the boys were playing and challenged them: "If I can make a basket from the foul line, will you fellows promise to come inside to MIA?" They laughingly agreed. She

walked calmly over to the foul line and sank a basket, as the awe-struck boys watched. They meekly followed her inside to opening exercises. They didn't know she had been a gym teacher by profession.—Elaine J. Wilson, Garden Grove, Calif.

Life Among the Mormons



Practice Song

By Virginia M. Kammeyer

It's almost time to lead the song;
She's paralyzed with fright.
"Oh, How Lovely Was the Morning!"
She hopes she gets it right.
It starts out on the upbeat,
It mustn't be too slow;
She hopes that she remembers
How the rhythm ought to go.
She smiles and starts in bravely;
They give her not a look,
But sing as though she were not
there,
With their eyes glued on the book.

The Latter-day Saint woman on the train was anxious to use the "golden questions," so as soon as she could, she asked the man in the seat next to her, "How much do you know about the Mormon Church?" "Oh, a little," came the answer. "Would you like to know more?" "Yes," he replied. "I am a stake president, and I need all the help I can get!"—Dixee Miskin, Montevieu, Idaho

Love of God and Love of Fellow Men is the slogan of our salvation, individually, nationally—world-wide salvation!—B. H. Roberts

"Have I told you about my grandchildren?" "No, and I appreciate it."

Deficiency Diet:

These non-caloric substitutes
And flavors simulating fruits
Most often leave me in the mood
To wonder what's become of
food.

—Donna Evleth, Los Gatos,
California

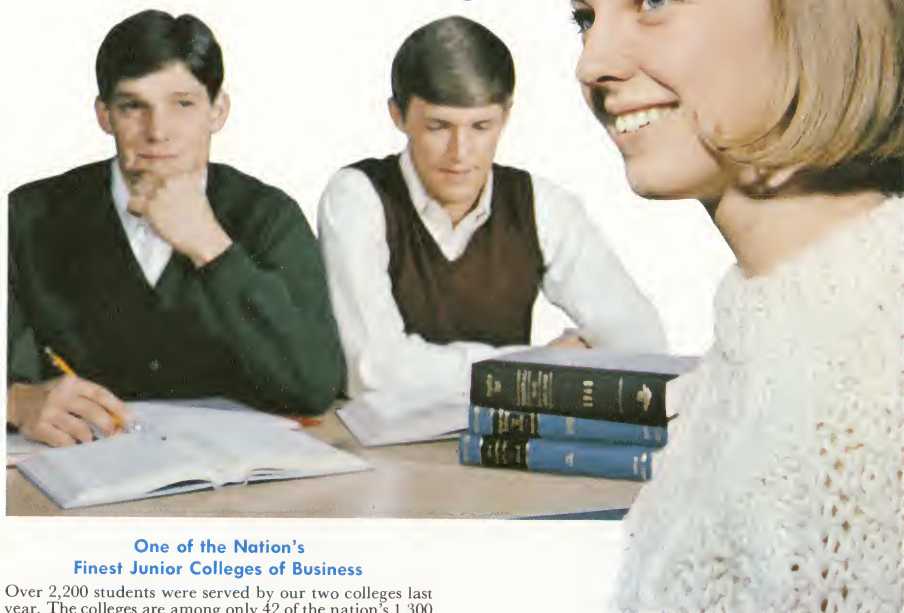
A classic is something everybody
wants to have read and nobody
wants to read.—Mark Twain

First Actor: "The last time I played in this part, the people could be heard applauding ten blocks away." Second actor: "Is that so? What was going on there?"

A gossip is one who talks to you about others; a bore is one who talks to you about himself; and a brilliant conversationalist is one who talks to you about yourself.—Lisa Kirk, singer

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